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OF

THOMAS DE QUINCEY,

AUTHOR OF "CONFESSIONS OF AN ENGLISH OPIUM EATER," ETC.



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PREFACE.

THE writings of Thomas de Quincey occupy more than a score of volumes.

Comparatively few persons have leisure for the perusal of so many miscellaneous works by the same author; yet, all who pretend to a knowledge of English Literature should be familiar with the *chefs-d'œuvre* of De Quincey — one of the greatest masters of the English Language.

His autobiography, scattered through many volumes, is here collected and so arranged as to give a complete view of his early life and his peculiar character. The other selections from his various works, furnish striking examples of the pathetic and the humorous, the quaint and the ludicrous, the serious and the sublime. The miscellaneous nature of De Quincey's writings renders them specially fit for this kind of eclecticism. It is hoped that the present volume will prove an acceptable addition to our current literature, and induce a desire for a still farther acquaintance with the elegant author.

CONTENTS.

DE QUINCEY'S EARLY LIFE

	Page
I. THE DE QUINCEYS	13
II. CHILDHOOD	15
III. INTRODUCTION TO THE WORLD OF STRIFE	30
IV. I AM INTRODUCED TO THE WARFARE OF A PUBLIC SCHOOL	41
V. I ENTER THE WORLD	47
VI. THE NATION OF LONDON	53
VII. DUBLIN	63
VIII. PREMATURE MANHOOD	67
IX. THE RUNAWAY	90
X. THE PRIORY	111
XI. OXFORD	120
XII. OPIUM	131
XIII. FIRST PLUNGE INTO AUTHORITY	142
XIV. MY HOME	144

DREAMS.

INTRODUCTORY NOTICE	147
LEVANA AND OUR LADIES OF SORROW	157
THE DAUGHTER OF LEBANON	167
THE VISION OF SUDDEN DEATH	175
DREAM FUGUE	198

NARRATIVES.

THE SPANISH NUN	211
THE EASEDALE ROMANCE	266

ESSAYS.

	Page
JOAN OF ARC	297
THE PALIMPSEST	330
CONVERSATION	341

CRITIQUES AND REMINISCENCES.

SHAKESPEARE	357
MILTON	359
WORDSWORTH	362
SAMUEL TAYLOR COLERIDGE	371
THE ANCIENT MARINER	374
SOUTHEY	376
CHARLES LAMB	379
SIR HUMPHRY DAVY	387
MRS. SIDDONS AND MRS. HANNAH MORE	389
SIR WILLIAM HAMILTON	392
 DETACHED GEMS	 401

INTRODUCTORY NOTICE

OF

DE QUINCEY'S LIFE AND WRITINGS.

GREAT men seldom appear in the literary hemisphere isolated,

“Like a star

When only one is shining in the sky,”

but in brilliant clusters, as in the Augustine age, and in the reign of Elizabeth of England. Such a constellation loomed above the horizon of England near the close of the last century, and shed its effulgence over more than half of the present century.

Scott, Byron, Southey, Coleridge, Wordsworth, Lamb, Landor, Rogers, Macaulay, De Quincey, (and may we not add our own Irving?) with others of less magnitude, formed this Orion-like constellation, with its attendant Hyades and Pleiads.

All — all have set, — excepting the octogenarian, Walter Savage Landor.

Thomas de Quincey was one of the last survivors of this glorious band. He died at Edinburgh, December 8, 1859.*

* De Quincey left five children. Two sons; one, a Captain in the army, in India; the other, a physician in Brazil. Of his three daughters, the eldest, Mrs. Robert Craig, and the youngest, (unmarried), were with their father at the time of his decease. The other daughter was with her husband, Colonel Baird Smith, in India.

His last illness was of short duration. For a long time, however, the earthly tenement had seemed too slight to hold the restless, powerful mind within its narrow bounds. That mind retained its vivid perceptions and its characteristic capaciousness and acuteness till his last fatal illness. Strange that a life held by so frail a tenure should have been continued beyond the threescore and ten years allotted to man !

For some years past De Quincey had secluded himself from general society, finding solace and occupation among the mute companions of his library. Occasionally, he went from Lasswade, his home, to Edinburgh, and there he had remained for some months previous to his decease.

De Quincey was, by temperament, exceedingly susceptible to all external impressions ; indued with a delicate sensibility that thrilled in sympathy with human joy and human woe, as the *Æolian harp* responds to the lightest breeze, passing over its vibratile chords.

Though saddened by the keen sufferings and sorrows of early life, he cast no gloom over the social circle. Even in later years, he was the promoter of innocent mirth, and charmed with his delightful conversation an admiring circle of friends, young and old.

In his conversation, De Quincey avoided that usurpation which he so frequently and so severely denounces.

“ Conversation,” says some one, “ should be like an Orchestra, where every player has his own part to perform.” The conversational “ Orchestra ” in which De Quincey was a performer must have demanded of him a frequent solo. In addition to his remarkable responsiveness, his boundless field of illustration, his felicitous language, his exquisite taste, his ærial fancy, and his odd humor, gave to his conversation its irresistible charm.

His manners were polished and refined ; yet conciliatory and cordial. Towards women, especially, he was chivalrous in his

politeness — one of that class now, unfortunately, in its decadence, — namely, the “Gentlemen of the old-school.” His affections were deep, tender, and enduring; consequently, he had troops of friends.

Thomas De Quincey was, undeniably, one of the greatest masters of the English Language, who have committed thought to writing. In addition to his happy choice of words, fitting the thought to a hair’s breadth, there is a striking peculiarity in his style, which can be best explained by himself. He says, — “A sentence, even when insulated and viewed apart for itself, is a subject for complex art: even *so* far it is capable of multiform beauty, and liable to a whole *nosology* of malconformations. But it is in the *relation* of sentences, in what Horace terms their “*junctura*,” that the true life of composition resides. The mode of their *nexus*, — the way in which one sentence is made to arise out of another, and to prepare the opening for a third, — this is the great loom in which the textile process of the moving intellect reveals itself and prospers. Here the separate clauses of a period become architectural parts, aiding, relieving, supporting each other. But how can any approach to that effect, or any suggestion of it, exist for him who hides and buries all openings for parts and graceful correspondences in one monotonous continuity of period, stretching over three octavo pages? Kant was a great man, but he was obtuse and deaf as an antediluvian boulder with regard to language and its capacities. He has sentences which have been measured by a carpenter, and some of them run two feet eight by six inches. Now, a sentence with that enormous span is fit only for the use of a megatherium or a pre-Adamite. Parts so remote as the beginning and the end of such a sentence can have no sensible relation to each other; not much as regards their logic, but none at all as regards their more *sensuous* qualities, — rhythmus, for instance, or the continuity of metaphor. And it is clear that, if the internal relations of a sentence fade under

the extravagant misproportion of its scale, *a fortiori* must the outer relations. If two figures, or other objects, are meant to modify each other visually by means of color, of outline, or of expression, they must be brought into juxtaposition, or at least into neighborhood. A chasm between them so vast as to prevent the synthesis of the two objects in one co-existing field of vision, interrupts the play of all genial comparison. Periods, and clauses of periods, modify each other, and build up a whole then, only, when the parts are shown *as* parts, cohering and conspiring to a common result. But if each part is separately so vast as to eclipse the disc of the adjacent parts, then substantially they are separate wholes, and do not coalesce to any joint or complex impression.

It is certain that style, or (to speak by the most general expression) the management of language, ranks amongst the fine arts, and is able therefore to yield a separate intellectual pleasure quite apart from the interest of the subject treated. So far, it is already one error to rate the value of style as if it were necessarily a dependent or subordinate thing. On the contrary, style has an *absolute* value, like the product of any other exquisite art, quite distinct from the value of the subject about which it is employed, and irrelatively to the subject; precisely as the fine workmanship of Scopas the Greek, or of Cellini the Florentine, is equally valued by the connoisseur, whether embodied in bronze or marble, in an ivory or golden vase.

Style has two separate functions—first, to brighten the *intelligibility* of a subject which is obscure to the understanding; secondly, to regenerate the normal *power* and impressiveness of a subject which has become dormant to the sensibilities. Darkness gathers upon many a theme, sometimes from previous mistreatment but oftener from original perplexities inverting its very nature. Upon the style it is that these perplexities greatly depend for their illumination.”

This wonderful “illumination” is cast by De Quincey’s own

style over every topic it touches, like the brilliant illumination of a great city, for some national jubilee. And how various and how dissimilar were these topics, — War, Religion, History, Political Economy, Philosophy, Biography, Romance, Dreams, Murders, Opium-eating! Of his Dreams, one of his most acute and discriminating critics* says: — “We suppose it will be agreed that there is nothing in our language to be compared with De Quincey’s Dreams; nay, to speak of comparison is inadmissible, for they are absolutely alone. To the ‘Dream Fugue,’ founded on the ‘Vision of Sudden Death,’ we point with calmest assurance, as illustrating our general remark, — The wondrous picture has the vividness and truth of reality.”

“Taken in connection with the incident which was its occasion; *considered as a poetic idealization of reality, and an effort of linguistic power*; tried by the severe rules of Art, as demanding the very highest manifestation of order and harmony possible by man, we think we could maintain against all comers that this is, for its size, the noblest production in English prose.” “We think it were difficult,” says Bayne, “to match in our whole late literature, the pathetic effect realized in his paper on the Maid of Orleans. And who does not see that, besides all else of instruction and of consolation which arises from the pyres of the martyrs of Christianity, besides the deathless lessons of courage, of devotion, of purest holiness which they convey, there is also in the legacy of the fathers to the human race, that, by sympathizing sorrow over their woes each generation is elevated, and humanized and ennobled. This great lesson De Quincey has embodied with an almost unexampled felicity in his paper on Joan of Arc.”

In every mind where pathos is found, there too will be found its antipode, — humor. This was eminently true of De Quincey. His quaint and original humor excites a quiet smile in the midst

* Peter Bayne.

of his gravest writings. Even his exquisite *taste* did not prevent an occasional ebullition of this humor — manifestly out of place.

With his brilliant imagination, subtle mysticism, extensive erudition, it surprises us to find that he possessed the analytic faculty, in an eminent degree. “My proper vocation,” he says, “as I well knew, was the exercise of the analytic understanding.”

De Quincey has given so much of his outer and his inner life in his multitudinous pages, that little is left to be added by future biographers. He has portrayed himself with candor and openness,—without extenuation, and almost without apology. We recognize it, if not as a photograph, yet, as a true, unidealized likeness of Thomas de Quincey.

DE QUINCEY'S EARLY LIFE:
GATHERED FROM HIS VARIOUS WRITINGS.

I.

THE DE QUINCEYS.

THIS family, which split into three national divisions, —English, French, and American,— was originally Norwegian; and in the year of our Christian era One Thousand spoke the most undeniable Norse. Throughout the eleventh century, the heads of this family held themselves in readiness to join any *likely* leader; and did join William the Norman.

This Norwegian family having assumed a territorial denomination from the district or village of Quincey, in the province now called Normandy, transplanted themselves to England; where, and subsequently by marriage in Scotland, they ascended to the highest rank in both kingdoms, and held the highest offices open to a subject. Early in the seventh century, when it seemed likely that the interests of a particular family would be entangled with the principles at issue, multitudes became anxious to evade the strife by retiring to the asylum of forests. Amongst these was one branch of the De Quinceys.

Enamored of Democracy, this family, laying aside the aristocratic De attached to their name, settled in New-England where they subsequently rose, through long public services, to the highest moral rank—as measured by all possible expressions of public esteem that are consistent with the simplicities of the great

republic. Mr. Josiah Quincy, as head of this distinguished family, is appealed to as one who takes rank by age and large political experience, with the founders of the American Union.

Another branch of the same family had, at a much earlier period, settled in France. Finally, the squires and squireens naturally remained in England. The last of them who enjoyed any relics, whatever, of that ancient territorial domain, was an elder kinsman of my father. I never had the honor of seeing him ; in fact, it was impossible that I *should* have such an honor, since he died during the American war, which war had closed, although it had not paid its bills, some time before my birth. He enacted the part of squireen, I have been told, creditably enough in a village belonging either to the county of Leicester, Nottingham, or Rutland. With his death, a new era commenced for this historical family, which now, (as if expressly to irritate its ambition) finds itself distributed amongst three mighty nations,—France, America, and England, and precisely those three that are usually regarded as the leaders of civilization.

II.

CHILDHOOD.

MY father was a merchant ; not in the sense of Scotland, where it means a retail dealer, one, for instance, who sells groceries in a cellar, but in the English sense, a sense rigorously exclusive ; that is, he was a man engaged in *foreign* commerce, and no other ; therefore, in *wholesale* commerce, and no other. He died at an early age, leaving to his family, then consisting of a wife and six children, an unburdened estate producing exactly sixteen hundred pounds a year. Naturally, therefore, at the date of my narrative,—whilst he was still living,—he had an income very much larger, from the addition of current commercial profits. Now, to any man who is acquainted with commercial life as it exists in England, it will readily occur that in an opulent English family of that class — opulent though not emphatically *rich* in a mercantile estimate — the domestic economy is pretty sure to move upon a scale of liberality altogether unknown amongst the corresponding orders in foreign nations.

We, the children of the house, stood, in fact, upon the very happiest tier in the social scaffolding for all good influences. The prayer of Agur — “ Give me neither poverty nor riches ” — was realized for us. That blessing we had, being neither too high nor too low. High enough we were to see models of good

manners, of self-respect, and of simple dignity ; obscure enough to be left in the sweetest of solitudes. Grateful also to this hour I am, that, amidst luxuries in all things else, we were trained to a Spartan simplicity of diet — that we fared, in fact, very much less sumptuously than the servants. And if (after the model of the Emperor Marcus Aurelius) I should return thanks to Providence for all the separate blessings of my early situation, these four I would single out as worthy of special commemoration — that I lived in a rustic solitude ; that this solitude was in England ; that my infant feelings were moulded by the gentlest of sisters, and not by horrid, pugilistic brothers ; finally, that I and they were dutiful and loving members of a pure, holy, and magnificent church.

* * * * *

The earliest incidents in my life, which left stings in my memory so as to be remembered at this day, were two, and both before I could have completed my second year ; namely, first, a remarkable dream of terrific grandeur about a favorite nurse, which is interesting to myself for this reason — that it demonstrates my dreaming tendencies to have been constitutional, and not dependent upon laudanum ; and, secondly, the fact of having connected a profound sense of pathos with the reappearance, very early in the spring, of some crocuses. This I mention as inexplicable : for such annual resurrections of plants and flowers affect us only as memorials, or suggestions of some higher change, and therefore in connection with the idea of death ; yet of death I could, at that time, have had no experience whatever.

This, however, I was speedily to acquire. My two eldest sisters—eldest of three *then* living, and also elder than myself—were summoned to an early death. The first who died was Jane, about two years older than myself. She was three and a half, I one and a half, more or less, by some trifle that I do not recollect. But death was then scarcely intelligible to me, and I could not so properly be said to suffer sorrow as a sad perplexity.

So passed away from earth one of those three sisters that made up my nursery playmates; and so did my acquaintance (if such it could be called) commence with mortality. Yet, in fact I knew little more of mortality than that Jane had disappeared. She had gone away; but perhaps she would come back. Happy interval of heaven-born ignorance! Gracious immunity of infancy from sorrow disproportioned to its strength! I was sad for Jane's absence. But still in my heart I trusted that she would come again. Summer and winter came again—crocuses and roses; why not little Jane?

Thus easily was healed, then, the first wound in my infant heart. Not so the second. For thou, dear, noble Elizabeth, around whose ample brow, as often as thy sweet countenance rises upon the darkness, I fancy a *tiara* of light or a gleaming *aureola* in token of thy premature intellectual grandeur,—thou whose head, for its superb developments, was the astonishment of science,—thou next, but after an interval of happy years, thou also wert summoned away from our nursery; and the night, which for me gathered upon that event, ran after my steps far into life; and perhaps at this

day I resemble little for good or for ill that which else I should have been. Pillar of fire that didst go before me to guide and to quicken,—pillar of darkness, when thy countenance was turned away to God, that didst too truly reveal to my dawning fears the secret shadow of death,—by what mysterious gravitation was it that my heart had been drawn to thine ?

“Love, the holy sense,
Best gift of God, in thee was most intense.”

It is needless to pursue, circumstantially, the course of that sickness which carried off my leader and companion. She (according to my recollection at this moment,) was just as near to nine as I to six. And perhaps this natural precedence in authority of years and judgment, united to the tender humility with which she declined to assert it, had been amongst the fascinations of her presence. I grieved that my sister should lie in bed ; I grieved still more to hear her moan. But all this appeared to me no more than as a night of trouble, on which the dawn would soon arise. O moment of darkness and delirium, when the elder nurse awakened me from that delusion, and launched God's thunderbolt at my heart in the assurance that my sister **MUST** die ! Rightly it is said of utter, utter misery, that it “can not be *remembered*.”* Itself, as a memorable thing, is swallowed up in its own chaos. Blank anarchy and confusion of mind fell upon me. Deaf and blind I was as I reeled under the revelation. I

* “I stood in unimaginable trance

And agony which can not be remembered.”

—*Speech of Alhadra, in Coleridge's Remorse.*

wish not to recall the circumstances of that time, when *my* agony was at its height, and hers, in another sense, was approaching. Enough it is to say that all was soon over ; and the morning of that day had at last arrived which looked down upon her innocent face, sleeping the sleep from which there is no awaking, and upon me sorrowing the sorrow for which there is no consolation.

On the day after my sister's death, whilst the sweet temple of her brain was yet unviolated by human scrutiny, I formed my own scheme for seeing her once more. Not for the world would I have made this known, nor have suffered a witness to accompany me I had never heard of feelings that take the name of "sentimental," nor dreamed of such a possibility. But grief, even in a child, hates the light, and shrinks from human eyes. The house was large enough to have two staircases ; and by one of these I knew that about midday, when all would be quiet, (for the servants dined at one o'clock), I could steal up into her chamber. I imagine that it was about an hour after high noon when I reached the chamber door ; it was locked, but the key was not taken away. Entering, I closed the door so softly, that, although it opened upon a hall which ascended through all the stories, no echo ran along the silent walls. Then, turning round, I sought my sister's face. But the bed had been moved, and the back was now turned towards myself. Nothing met my eyes but one large window, wide open, through which the sun of midsummer, at midday, was showering down torrents of splendor. The weather was dry, the sky was cloudless, the blue depths seemed the express types of infinity ; and it was not possible for eye to be-

hold, or for heart to conceive, any symbols more pathetic of life and the glory of life.

From the gorgeous sunlight I turned around to the corpse. There lay the sweet childish figure ; there the angel face ; and, as people usually fancy, it was said in the house that no features had suffered any change. Had they not ? The forehead, indeed,—the serene and noble forehead,—*that* might be the same ; but the frozen eyelids, the darkness that seemed to steal from beneath them, the marble lips, the stiffening hands, laid palm to palm, as if repeating the supplications of closing anguish,—could these be mistaken for life ? Had it been so, wherefore did I not spring to those heavenly lips with tears and never ending kisses ? But so it was *not*. I stood checked for a moment ; awe, not fear, fell upon me ; and, whilst I stood, a solemn wind began to blow — the saddest that ear ever heard. It was a wind that might have swept the fields of mortality for a thousand centuries. Many times since, upon summer days, when the sun is about the hottest, I have remarked the same wind arising and uttering the same hollow, solemn, Memnonian, but saintly swell : it is in this world the one great *audible* symbol of eternity. And three times in my life have I happened to hear the same sound in the same circumstances — namely, when standing between an open window and a dead body on a summer day.

Instantly, when my ear caught this vast *Æolian* intonation, when my eye filled with the golden fulness of life, the pomps of the heavens above, or the glory of the flowers below, and turning when it settled upon the frost which overspread my sister's face, instantly a

trance fell upon me. A vault seemed to open in the zenith of the far blue sky, a shaft which ran up forever. I, in spirit, rose as if on billows that also ran up the shaft forever; and the billows seemed to pursue the throne of God; but *that* also ran before us and fled away continually. The flight and the pursuit seemed to go on for ever and ever. Frost gathering frost, some Sarsar wind of death, seemed to repel me; some mighty relation between God and death dimly struggled to evolve itself from the dreadful antagonism between them; shadowy meanings even yet continued to exercise and torment, in dreams, the deciphering oracle within me. I slept—for how long I cannot say: slowly I recovered my self-possession; and when I woke, found myself standing, as before, close to my sister's bed.

I have reason to believe that a *very* long interval had elapsed during this wandering or suspension of my perfect mind. When I returned to myself, there was a foot (or I fancied so) on the stairs. I was alarmed; for, if any body had detected me, means would have been taken to prevent my coming again. Hastily, therefore, I kissed the lips that I should kiss no more, and slunk, like a guilty thing, with stealthy steps from the room. Thus perished the vision, loveliest amongst all the shows which earth has revealed to me; thus mutilated was the parting which should have lasted for ever; tainted thus with fear was that farewell sacred to love and grief, to perfect love and to grief that could not be healed.

At this time, and under this impulse of rapacious grief, that grasped at what it could not obtain, the

faculty of shaping images in the distance out of slight elements, and grouping them after the yearnings of the heart, grew upon me in morbid excess. And I recall at the present moment one instance of that sort which may show how merely shadows, or a gleam of brightness, or nothing at all, could furnish a sufficient basis for this creative faculty.

On Sunday mornings I went with the rest of my family to church: it was a church on the ancient model of England, having aisles, galleries,* organ, all things ancient and venerable, and the proportions majestic. Here, whilst the congregation knelt through the long litany, as often as we came to that passage, so beautiful amongst many that are so, where God is supplicated on behalf of "all sick persons and young children," and that he would "show his pity upon all prisoners and captives," I wept in secret; and raising my streaming eyes to the upper windows of the galleries, saw, on days when the sun was shining, a spectacle as affecting as ever prophet can have beheld. The *sides* of the windows were rich with storied glass; through the deep purples and crimsons streamed the golden light; emblazonries of heavenly illumination (from the sun) mingling with the earthly emblazonries (from art and its gorgeous coloring) of what is grandest in man. *There* were the apostles that had trampled upon earth, and the glories of earth, out of celestial love to man.

* "*Galleries.*"—These, though condemned on some grounds by the restorers of authentic church architecture, have, nevertheless, this one advantage—that, when the *height* of a church is that dimension which most of all expresses its sacred character, galleries expound and interpret that height.

There were the martyrs that had borne witness to the truth through flames, through torments, and through armies of fierce, insulting faces. *There* were the saints who, under intolerable pangs, had glorified God by meek submission to his will. And all the time, whilst this tumult of sublime memorials held on as the deep chords from some accompaniment in the bass, I saw through the wide central field of the window, where the glass was *uncolored*, white, fleecy clouds sailing over the azure depths of the sky: were it but a fragment or a hint of such a cloud, immediately under the flash of my sorrow-haunted eye, it grew and shaped itself into visions of beds with white lawny curtains; and in the beds lay sick children, dying children, that were tossing in anguish, and weeping clamorously for death. God, for some mysterious reason, could not suddenly release them from their pain; but he suffered the beds, as it seemed, to rise slowly through the clouds; slowly the beds ascended into the chambers of the air; slowly, also, his arms descended from the heavens, that he and his young children, whom in Palestine, once and for ever, he had blessed, though they *must* pass slowly through the dreadful chasm of separation, might yet meet the sooner.

These visions were self-sustained. These visions needed not that any sound should speak to me, or music mould my feelings. The hint from the litany, the fragment from the clouds,—those and the storied windows were sufficient. But not the less the blare of the tumultuous organ wrought its own separate creations. And oftentimes in anthems, when the mighty instrument threw its vast columns of sound, fierce yet melo-

dious, over the voices of the choir,—high in arches, when it seemed to rise, surmounting and overriding the strife of the vocal parts, and gathering by strong coercion the total storm into unity,—sometimes I seemed to rise and walk triumphantly upon those clouds which, but a moment before, I had looked up to as mementoes of prostrate sorrow ; yes, sometimes under the transfigurations of music, felt of grief itself as of a fiery chariot for mounting victoriously above the causes of grief.

God speaks to children, also, in dreams, and by the oracles that lurk in darkness. But in solitude, above all things, when made vocal to the meditative heart by the truths and services of a national church, God holds with children “communion undisturbed.” Solitude, though it may be silent as light, is, like light, the mightiest of agencies ; for solitude is essential to man. All men come into this world *alone* ; all leave it *alone*. Even a little child has a dread, whispering consciousness, that, if he should be summoned to travel into God’s presence, no gentle nurse will be allowed to lead him by the hand, nor mother to carry him in her arms, nor little sister to share his trepidations. King and priest, warrior and maiden, philosopher and child, all must walk those mighty galleries alone. The solitude, therefore, which in this world appalls or fascinates a child’s heart, is but the echo of a far deeper solitude, through which already he has passed, and of another solitude deeper still, through which he *has* to pass : reflex of one solitude — prefiguration of another.

O burden of solitude, that cleavest to man through every stage of his being ! in his birth, which *has* been — in his life, which *is* — in his death, which *shall* be —

mighty and essential solitude ! that wast, and art, and art to be ; thou broodest, like the Spirit of God moving upon the surface of the deeps, over every heart that sleeps in the nurseries of Christendom. Like the vast laboratory of the air, which, seeming to be nothing, or less than the shadow of a shade, hides within itself the principles of all things, solitude for the meditating child is the Agrippa's mirror of the unseen universe. Deep is the solitude of millions who, with hearts welling forth love, have none to love them. Deep is the solitude of those who, under secret griefs, have none to pity them. Deep is the solitude of those who, fighting with doubts or darkness, have none to counsel them. But deeper than the deepest of these solitudes is that which broods over childhood under the passion of sorrow — bringing before it, at intervals, the final solitude which watches for it, and is waiting for it within the gates of death. O mighty and essential solitude, that wast, and art, and art to be, thy kingdom is made perfect in the grave ; but even over those that keep watch outside the grave, like myself, an infant of six years old, thou stretchest out a sceptre of fascination.

Well it was for me that, at this crisis, I was summoned to put on the harness of life by commencing my classical studies under one of my guardians, a clergyman of the English Church, and (so far as regarded Latin) a most accomplished scholar.

At the very commencement of my new studies there happened an incident which afflicted me much for a short time, and left behind a gloomy impression, that suffering and wretchedness were diffused amongst all

creatures that breathe. A person had given me a kitten. There are three animals which seem, beyond all others, to reflect the beauty of human infancy in two of its elements—namely, joy and guileless innocence, though less in its third element of simplicity, because *that* requires language for its full expression: these three animals are the kitten, the lamb, and the fawn. Other creatures may be as happy, but they do not show it so much. Great was the love which poor silly I had for this little kitten; but, as I left home at ten in the morning, and did not return till near five in the afternoon, I was obliged, with some anxiety, to throw it for those seven hours upon its own discretion, as infirm a basis for reasonable hope as could be imagined. I did not wish the kitten, indeed, at all less foolish than it was, except just when I was leaving home, and then its exceeding folly gave me a pang. Just about that time, it happened that we had received, as a present from Leicestershire, a fine young Newfoundland dog, who was under a cloud of disgrace for crimes of his youthful blood committed in that county. My poor kitten, it was supposed, had been engaged in some playful trespass upon Turk's property, and Turk laid her dead on the spot. It is impossible to describe my grief when the case was made known to me at five o'clock in the evening, by a man's holding out the little creature dead: she that I had left so full of glorious life—life which even in a kitten is infinite,—was now stretched in motionless repose. I remember that there was a large coal-stack in the yard. I dropped my Latin books, sat down upon a huge block of coal, and burst into a passion of tears.

The new intercourse with my guardian, and the changes of scene which naturally it led to, were of use in weaning my mind from the mere disease which threatened it in case I had been left any longer to my total solitude. But out of these changes grew an incident which restored my grief, though in a more troubled shape, and now for the first time associated with something like remorse and deadly anxiety. I can safely say that this was my earliest trespass, and perhaps a venial one, all things considered. Nobody ever discovered it; and but for my own frankness it would not be known to this day. But *that* I could not know; and for years,—that is, from seven or earlier up to ten,—such was my simplicity, that I lived in constant terror. This, though it revived my grief, did me probably great service; because it was no longer a state of languishing desire tending to torpor, but of feverish irritation and gnawing care, that kept alive the activity of my understanding.

The case was this:—It happened that I had now, and commencing with my first introduction to Latin studies, a large weekly allowance of pocket-money,—too large for my age, but safely intrusted to myself, who never spent or desired to spend one fraction of it upon anything but books. But all proved too little for my colossal schemes. Had the Vatican, the Bodleian, and the *Bibliothèque du Roi*, been all emptied into one collection for my private gratification, little progress would have been made towards content in this particular craving. Very soon I had run ahead of my allowance, and was about three guineas deep in debt. There I paused; for deep anxiety now began to oppress me

as to the course in which this mysterious (and indeed guilty) current of debt would finally flow. For the present it was frozen up; but I had some reason for thinking that Christmas thawed all debts whatsoever, and set them in motion towards innumerable pockets. Now *my* debt would be thawed with all the rest; and in what direction would it flow? There was no river that would carry it off to sea; to somebody's pocket it would beyond a doubt make its way; and who *was* that somebody? This question haunted me forever. Christmas had come, Christmas had gone, and I heard nothing of the three guineas. My private "little account" had in fact flowed homewards at Christmas, not (as I anticipated) in the shape of an independent current, but as a little tributary rill, that was lost in the waters of some more important river. This I now know, but could not then have known with any certainty. Had I been less ignorant, I should have proposed to mortgage my weekly allowance for the debt, or to form a sinking fund for redeeming it; for the *weekly* sum was nearly five per cent. on the entire debt. But I had a mysterious awe of ever alluding to it. This arose from my want of some confidential friend; whilst my grief pointed continually to the remembrance, that *so* it had not always been. I durst ask no counsel; there was no one to ask. Possibly my sister could have given me none in a case which neither of us should have understood, and where to seek for information from others would have been at once to betray the whole reason for seeking it. But, if no advice, she would have given me her pity, and the expression of her endless love; and, with the relief of sympathy,

that heals for a season all distresses, she would have given me that exquisite luxury — the knowledge that, having parted with my secret, yet also I had *not* parted with it, since it was in the power only of one that could much less betray me than I could betray myself. At this time, — that is, about the year when I suffered most, — I was reading Cæsar. O, laurelled scholar, sunbright intellect, “foremost man of all this world,” how often did I make out of thy immortal volume a pillow to support my wearied brow, as at evening, on my homeward road, I used to turn into some silent field, where I might give way unobserved to the reveries which besieged me! I wondered, and found no end of wondering, at the revolution that one short year had made in my happiness. I wondered that such billows *could* overtake me. At the beginning of that year, how radiantly happy! At the end, how insupportably alone!

“Into what depth thou seest,
From what height fallen.”

Forever I searched the abysses with some wandering thoughts unintelligible to myself. Forever I dalled with some obscure notion, how my sister's love might be made in some dim way available for delivering me from misery; or else how the misery I had suffered and was suffering might be made, in some way equally dim, the ransom for winning back her love.

III.

INTRODUCTION TO THE WORLD OF STRIFE.

So, then, one chapter in my life had finished.—Already, before the conclusion of my sixth year, this first chapter had run its circle, had rendered up its music to the final chord—might seem even, like ripe fruit from a tree, to have detached itself for ever from all the rest of the arras that was shaping itself within my loom of life.

Well it was for me at this period, if well it were for me to live at all, that from any continued contemplation of my misery I was forced to wean myself, and suddenly to assume the harness of life. Else under the morbid languishing of grief, and of what the Romans called *desiderium*, (the yearning too obstinate after one irrecoverable face), too probably I should have pined away into an early grave. Harsh was my awaking; but the rough febrifuge which this awaking administered broke the strength of my sickly reveries through a period of more than two years; by which time, under the natural expansion of my bodily strength, the danger had passed over.

I have rendered solemn thanks for having been trained amongst the gentlest of sisters, and not under “horrid pugilistic brothers.” Meantime, one such brother I had, senior by much to myself, and the stormiest of his class: him I will immediately present to the

reader ; for up to this point of my narrative he may be described as a stranger even to myself. Odd as it sounds, I had at this time both a brother and a father, neither of whom would have been able to challenge me as a relative, nor I *him*, had we happened to meet on the public roads.

In my father's case, this arose from the accident of his having lived abroad for a space that, measured against *my* life, was a very long one. First, he lived for months in Portugal, at Lisbon, and at Cintra ; next in Madeira ; then in the West-Indies ; sometimes in Jamacia, sometimes in St. Kitt's ; courting the supposed benefit of hot climates in his complaint of pulmonary consumption. He had, indeed, repeatedly returned to England, and met my mother at watering places on the south coast of Devonshire, &c. But I, as a younger child, had not been one of the party selected for such excursions from home. And now, at last, when all had proved unavailing, he was coming home to die amongst his family, in his thirty-ninth year. My mother had gone to await his arrival at the port (whatever port) to which the West-India packet should bring him ; and amongst the deepest recollections which I connect with that period, is one derived from the night of his arrival at Greenhay.

It was a summer evening of unusual solemnity. The servants and four of us children, were gathered for hours on the lawn before the house, listening for the sound of wheels. Sunset came — nine, ten, eleven o'clock, and nearly another hour had passed — without a warning sound ; for Greenhay, being so solitary a house, formed a *terminus ad quem*, beyond which was

nothing but a cluster of cottages, composing the little hamlet of Greenhill; so that any sound of wheels coming from the winding lane which then connected us with the Rusholme Road, carried with it, of necessity, a warning summons to prepare for visitors at Greenhay. No such summons had yet reached us; it was nearly midnight; and for the last time, it was determined that we should move in a body out of the grounds, on the chance of meeting the travelling party, if, at so late an hour, it could yet be expected to arrive. In fact, to our general surprise, we met it almost immediately, but coming at so slow a pace, that the fall of the horses' feet was not audible until we were close upon them. I mention the case for the sake of the undying impressions which connected themselves with the circumstances. The first notice of the approach was the sudden emerging of horses' heads from the deep gloom of the shady lane; the next was the mass of white pillows against which the dying patient was reclining. The hearse-like pace at which the carriage moved, recalled the overwhelming spectacle of that funeral which had so lately formed a part in the most memorable event of my life. But these elements of awe, that might at any rate have struck forcibly upon the mind of a child, were for me, in my condition of morbid nervousness, raised into abiding grandeur by the antecedent experiences of that particular summer night. The listening for hours to the sounds from horses' hoofs upon distant roads, rising and falling, caught and lost, upon the gentle undulation of such fitful airs as might be stirring — the peculiar solemnity of the hours succeeding to sunset — the glory of the dying day — the

gorgeousness which, by description, so well I knew of sunset in those West-Indian islands from which my father was returning — the knowledge that he returned only to die — the almighty pomp in which this great idea of Death apparelled itself to my young sorrowing heart — the corresponding pomp in which the antagonistic idea, not less mysterious, of life, rose, as if on wings, amidst tropic glories and floral pageantries that seemed even *more* solemn and pathetic than the vapory plumes and trophies of mortality,—all this chorus of restless images, or of suggestive thoughts, gave to my father's return, which else had been fitted only to interpose one transitory red-letter day in the calendar of a child, the shadowy power of an ineffaceable agency among my dreams. This, indeed, was the one sole memorial which restores my father's image to me as a personal reality ; otherwise he would have been for me a bare *nominis umbra*. He languished, indeed, for weeks upon a sofa ; and, during that interval, it happened naturally, from my repose of manners, that I was a privileged visitor to him throughout his waking hours. I was also present at his bedside in the closing hour of his life, which exhaled quietly, amidst snatches of delirious conversation with some imaginary visitors.

My brother was a stranger from causes quite as little to be foreseen, but seeming quite as natural after they had really occurred. In an early stage of his career, he had been found wholly unmangeable. His genius for mischief amounted to inspiration ; it was a divine *afflatus* which drove him in that direction ; and such was his capacity for riding in whirlwinds and directing storms, that he made it his trade to create them, as a

νεφεληγερεσια Ζεϋς, a cloud-compelling Jove, in order that he *might* direct them. For this, and other reasons, he had been sent to the Grammar School of Louth, in Lincolnshire — one of those many old classic institutions which form the peculiar* glory of England.

Fresh from such a training as this, and at a time when his additional five or six years availed merely to make *his* age the double of mine, my brother very naturally despised me ; and, from his exceeding frankness, he took no pains to conceal that he did. Why should he ? Who was it that could have a right to feel aggrieved by his contempt ? Who, if not myself ? But it happened, on the contrary, that I had a perfect craze for being despised. I doted on it, and considered contempt a sort of luxury that I was in continual fear of losing. Why not ? Wherefore should any rational person shrink from contempt, if it happen to form the tenure by which he holds his repose in life ? The cases which are cited from comedy of such a yearning after contempt, stand upon a footing altogether different : *there* the contempt is wooed as a serviceable ally and tool of religious hypocrisy. But to me, at that era of life, it formed the main guaranty of an unmolested repose ; and security there was not, on any lower terms, for the *latentis semita vitæ*. The slightest approach to any

*“ *Peculiar.*” — Viz., as *endowed* foundations to which those resort who are rich and pay, and those also who, being poor, cannot pay, or cannot pay so much. This most honorable distinction amongst the services of England from ancient times to the interests of education — a service absolutely unapproached by any one nation of Christendom — is amongst the foremost cases of that remarkable class which make England, whilst often the most aristocratic, yet also, for many noble purposes, the most democratic of lands.

favorable construction of my intellectual pretensions alarmed me beyond measure ; because it pledged me in a manner with the hearer to support this first attempt by a second, by a third, by a fourth.

Still, with all this passion for being despised, which was so essential to my peace of mind, I found at times an altitude — a starry altitude — in the station of contempt for me assumed by my brother, that nettled me. Sometimes, indeed, the mere necessities of dispute carried me, before I was aware of my own imprudence, so far up the staircase of Babel, that my brother was shaken for a moment in the infinity of his contempt ; and before long, when my superiority in some bookish accomplishments displayed itself, by results that could not be entirely dissembled, mere foolish human nature forced me into some trifle of exultation at these retributory triumphs. But more often I was disposed to grieve over them. They tended to shake that solid foundation of utter despicableness upon which I relied so much for my freedom from anxiety ; and therefore, upon the whole, it was satisfactory to my mind that my brother's opinion of me, after any little transient oscillation, gravitated determinately back towards that settled contempt which had been the result of his original inquest. The pillar of Hercules, upon which rested the vast edifice of his scorn, were these two — 1st, my physics ; he denounced me for effeminacy : 2d, he assumed, and even postulated as a *datum*, which I myself could never have the face to refuse, my general idiocy. Physically, therefore, and intellectually, he looked upon me as below notice ; but, *morally*, he assured me that he would give me a written character of the very best

description, whenever I chose to apply for it. "You're honest," he said; "you're willing, though lazy; you *would* pull, if you had the strength of a flea; and, though a monstrous coward, you don't run away." My own demurs to these harsh judgments were not so many as they might have been. The idiocy I confessed; because, though positive that I was not uniformly an idiot, I felt inclined to think that, in a majority of cases, I really *was*; and there were more reasons for thinking so than the reader is yet aware of. But, as to the effeminacy, I denied it *in toto*; and with good reason, as will be seen. Neither did my brother pretend to have any experimental proofs of it. The ground he went upon was a mere *à priori* one, viz., that I had always been tied to the apron-string of women or girls; which amounted at most to this—that, by training and the natural tendency of circumstances, I *ought* to be effeminate; that is, there was reason to expect before hand that I *should* be so; but, then, the more merit in me, if, in spite of such reasonable presumptions, I really were *not*. In fact, my brother soon learned, by a daily experience, how entirely he might depend upon me for carrying out the most audacious of his own warlike plans—such plans, it is true, that I abominated; but *that* made no difference in the fidelity with which I tried to fulfil them.

This eldest brother of mine was in all respects a remarkable boy. Haughty he was, aspiring, immeasurably active; fertile in resources as Robinson Crusoe; but also full of quarrel as it is possible to imagine; and, in default of any other opponent, he would have fastened a quarrel upon his shadow for presuming to

run before him when going westwards in the morning, whereas, in all reason, a shadow, like a dutiful child, ought to keep deferentially in the rear of that majestic substance which is the author of its existence. Books he detested, one and all, excepting only such as he happened to write himself. And these were not a few. On all subjects known to man, from the Thirty-nine Articles of our English church down to pyrotechnics, legerdemain, magic, both black and white, thaumaturgy, and necromancy, he favored the world (which world was the nursery where I lived amongst my sisters) with his select opinions.

I have mentioned already that we had four male guardians, (a fifth being my mother.) These four were B., E., G., and H. The two consonants, B. and G., gave us little trouble. G., the wisest of the whole band, lived at a distance of more than one hundred miles: him, therefore, we rarely saw; but B., living within four miles of Greenhay, washed his hands of us by inviting us, every now and then, to spend a few days at his house.

At this house, which stood in the country, there was a family of amiable children, who were more skilfully trained in their musical studies than at that day was usual. They sang the old English glees and madrigals, and correctly enough for me, who, having, even at that childish age, a preternatural sensibility to music, had also, as may be supposed, the most entire want of musical knowledge. No blunders could do much to mar *my* pleasure. There first I heard the concertos of Corelli; but also, which far more profoundly affected me, a few selections from Jomelli and Cimarosa. With

Handel I had long been familiar, for the famous chorus singers of Lancashire sang continually at churches the most effective parts from his chief oratorios. Mozart was yet to come; for, except perhaps at the opera in London, even at this time, his music was most imperfectly diffused through England. But, above all, a thing which to my dying day I could never forget, at the house of this guardian I heard sung a long canon of Cherubini's. Forty years later I heard it again, and better sung; but at that time I needed nothing better. It was sung by four male voices, and rose into a region of thrilling passion, such as my heart had always dimly craved and hungered after, but which now first interpreted itself, as a physical possibility, to my ear.

My brother did not share my inexpressible delight; his taste ran in a different channel; and the arrangements of the house did not meet his approbation; particularly this, that either Mrs. B. herself, or else the governess, was always present when the young ladies joined our society, which my brother considered particularly vulgar, since natural propriety and decorum should have whispered to an old lady that a young gentleman might have "things" to say to her daughters which he could not possibly intend for the general ear of eavesdroppers — things tending to the confidential or the sentimental, which none but a shameless old lady would seek to participate; by that means compelling a young man to talk as loud as if he were addressing a mob at Charing Cross, or reading the Riot Act. There were other out-of-door amusements, amongst which a swing — which I mention for the sake of illus-

trating the passive obedience which my brother levied upon me, either through my conscience, as mastered by his doctrine of primogeniture, or, as in this case, through my sensibility to shame under his taunts of cowardice. It was a most ambitious swing, ascending to a height beyond any that I have since seen in fairs or public gardens. Horror was at my heart regularly as the swing reached its most aerial altitude; for the oily, swallow-like fluency of the swoop downwards threatened always to make me sick, in which it is probable that I must have relaxed my hold of the ropes, and have been projected, with fatal violence, to the ground. But, in defiance of all this miserable panic, I continued to swing whenever he tauntingly invited me. It was well that my brother's path in life soon ceased to coincide with my own, else I should infallibly have broken my neck in confronting perils which brought me neither honor nor profit, and in accepting defiances which, issue how they might, won self-reproach from myself, and sometimes a gayety of derision from *him*.

My brother, amongst his many accomplishments, was distinguished for his skill in drawing. Some of his sketches had been shown to Mr. De Louthembourg, an academician well known in those days, esteemed even in these days, after he has been dead for forty or fifty years, and personally a distinguished favorite with the king, (George III.) He pronounced a very flattering opinion upon my brother's promise of excellence. This being known, a fee of a thousand guineas was offered to Mr. L. by the guardians; and finally that gentleman took charge of my brother as a pupil. Now, therefore, my brother separated from me; and, as it

turned out, forever. I never saw him again ; and, at Mr. De L's house in Hammersmith, before he had completed his sixteenth year, he died of typhus fever.

* * * * *

Here I had terminated this chapter, as at a natural pause, which, whilst shutting out forever my eldest brother from the reader's sight and from my own, necessarily at the same moment worked a permanent revolution in the character of my daily life. Two such changes, and both so abrupt, indicated imperiously the close of one era and the opening of another. The advantages, indeed, which my brother had over me in years, in physical activities of every kind, in decision of purpose, and in energy of will, — all which advantages, besides, borrowed a ratification from an obscure sense, on my part, of duty as incident to what seemed an appointment of Providence, — inevitably *had* controlled, and for years to come *would have* controlled, the free spontaneous movements of a contemplative dreamer like myself. Consequently, this separation, which proved an eternal one, and contributed to deepen my constitutional propensity to gloomy meditation, had for me (partly on that account, but much more through the sudden birth of perfect independence which so unexpectedly it opened) the value of a revolutionary experience.

IV.

I AM INTRODUCED TO THE WARFARE OF A PUBLIC SCHOOL.

FOUR years after my father's death, it began to be perceived that there was no purpose to be answered in any longer keeping up the costly establishment of Greenhay. A head gardener, besides laborers equal to at least two more, were required for the grounds and gardens. And no motive existed any longer for being near to a great trading town, so long after the commercial connection with it had ceased. Bath seemed, on all accounts, the natural station for a person in my mother's situation; and thither, accordingly, she went. I, who had been placed under the tuition of one of my guardians, remained some time longer under his care. I was then transferred to Bath. During this interval the sale of the house and grounds took place.

In my twelfth year it was that first of all I entered upon the arena of a great public school, viz., the Grammar School of Bath, over which at that time presided a most accomplished Etonian — Mr. (or was he as yet Doctor?) Morgan. If he was not, I am sure he ought to have been; and with the reader's concurrence, will therefore create him a doctor on the spot. Every man has reason to rejoice who enjoys the advantage of a public training. I condemned, and *do* condemn, the practice of sending out into such stormy exposures those who are as yet too young, too dependent on female gentleness, and endowed with sensibilities origi

nally too exquisite for such a warfare. But at nine or ten the masculine energies of the character are beginning to develop themselves; or, if not, no discipline will better aid in their development than the bracing intercourse of a great English classical school. Even the selfish are *there* forced into accommodating themselves to a public standard of generosity, and the effeminate in conforming to a rule of manliness. I was myself at two public schools, and I think with gratitude of the benefits which I reaped from both; as also I think with gratitude of that guardian in whose quiet household I learned Latin so effectually.

There is not in the universe such an Areopagus for fair play, and abhorrence of all crooked ways, as an English mob, or one of the time-honored English "foundation" schools. But my own first introduction to such an establishment was under peculiar and contradictory circumstances. When my "rating," or graduation in the school, was to be settled, naturally my altitude (to speak astronomically) was taken by my proficiency in Greek. But here I had no advantage over others of my age. My guardian was a feeble Grecian, and had not excited my ambition; so that I could barely construe books as easy as the Greek Testament and the Iliad. This was considered quite well enough for my age; but still it caused me to be placed under the care of Mr. Wilkins, the second master out of four, and not under Dr. Morgan himself. Within one month, however, my talent for Latin verses, which had by this time gathered strength and expansion, became known. Suddenly I was honored as never was man or boy since Mordecai the Jew. Without any colorable relation to

the doctor's jurisdiction, I was now weekly paraded for distinction at the supreme tribunal of the school; out of which, at first, grew nothing but a sunshine of approbation delightful to my heart. Within six weeks all this had changed. The approbation indeed continued, and the public expression of it. Neither would there, in the ordinary course, have been any painful reaction from jealousy, or fretful resistance, to the soundness of my pretensions; since it was sufficiently known to such of my school-fellows as stood on my own level in the school, that I, who had no male relatives but military men, and those in India, could not have benefited by any clandestine aid. But, unhappily, Dr. Morgan was at that time dissatisfied with some points in the progress of his head class; and, as it soon appeared, was continually throwing in their teeth the brilliancy of my verses at eleven or twelve, by comparison with theirs at seventeen, eighteen, and even nineteen. I had observed him sometimes pointing to myself, and was perplexed at seeing this gesture followed by gloomy looks, and what French reporters call "sensation," in these young men, whom naturally I viewed with awe as my leaders — boys that were called young men, men that were reading Sophocles, (a name that carried with it the sound of something seraphic to my ears), and who had never vouchsafed to waste a word on such a child as myself. The day was come, however, when all that would be changed. One of these leaders strode up to me in the public play ground, and, delivering a blow on my shoulder, which was not intended to hurt me, but as a mere formula of introduction, asked me "what the devil I meant by bolting

out of the course, and annoying other people in that manner. Were 'other people' to have no rest for me and my verses, which, after all, were horribly bad?" There might have been some difficulty in returning an answer to this address, but none was required. I was briefly admonished to see that I wrote worse for the future, or else —. At this *aposiopesis* I looked inquiringly at the speaker, and he filled up the chasm by saying that he would "annihilate" me. Could any person fail to be aghast at such a demand? I was to write worse than my own standard, which, by his account of my verses, must be difficult; and I was to write worse than himself, which might be impossible. My feelings revolted against so arrogant a demand, unless it had been far otherwise expressed; if death on the spot had awaited me, I could not have controlled myself; and on the next occasion for sending up verses to the head master, so far from attending to the orders issued, I double shot my guns; double applause descended on myself; but I remarked with some awe, though not repenting of what I had done, that double confusion seemed to agitate the ranks of my enemies. Amongst them loomed out in the distance my "annihilating" friend, who shook his huge fist at me, but with something like a grim smile about his eyes. He took an early opportunity of paying his respects to me again, saying, "You little devil, do you call this writing your worst?" "No," I replied; "I call it writing my best." The annihilator, as it turned out, was really a good natured young man; but he was on the wing for Cambridge; and with the rest, or some of them, I continued to wage war for more than a year. And yet,

for a word spoken with kindness, how readily I would have resigned (had it been altogether at my own choice to do so) the peacock's feather in my cap as the merest of baubles. Undoubtedly, praise sounded sweet in *my* ears also; but that was nothing by comparison with what stood on the other side. I detested distinctions that were connected with mortification to others; and, even if I could have got over *that*, the eternal feud fretted and tormented my nature. The contest was terminated for me by my removal from the school, in consequence of a very threatening illness affecting my head; but it lasted more than a year, and it did not close before several among my public enemies had become my private friends.

From the Bath Grammar school I was removed, in consequence of an accident, by which at first it was supposed that my skull had been fractured; and the surgeon who attended me at one time talked of trepanning. This was an awful word; but at present I doubt whether in reality any thing very serious had happened. In fact, I was always under a nervous panic for my head, and certainly exaggerated my internal feelings without meaning to do so; and this misled the medical attendants. During a long illness which succeeded, my mother, amongst other books past all counting, read to me, in Hoole's translation, the whole of the "Orlando Furioso;" meaning by the *whole* the entire twenty-four books into which Hoole had condensed the original forty-six of Ariosto; and, from my own experience at that time, I am disposed to think that the homeliness of this version is an advantage, from not calling off the attention at all from the nar-

ration to the narrator. At this time also I first read the "Paradise Lost;" but, oddly enough, in the edition of Bentley, that great διορθωτης, (or pseudo restorer of the text). At the close of my illness, the head master called upon my mother, in company with his son-in-law, Mr. Wilkins, as did a certain Irish Colonel Bowes, who had sons at the school, requesting earnestly, in terms most flattering to myself, that I might be suffered to remain there. But it illustrates my mother's moral austerity, that she was shocked at my hearing compliments to my own merits, and was altogether disturbed at what doubtless these gentlemen expected to see received with maternal pride. She declined to let me continue at the Bath School; and I went to another, at Winkfield, in the county of Wilts, of which the chief recommendation lay in the religious character of the master.

V.

I ENTER THE WORLD.

YES, at this stage of my life, viz., in my fifteenth year, and from this sequestered school, ankle deep I first stepped into the world. At Winkfield I had staid about a year, or not much more, when I received a letter from a young friend of my own age, Lord Westport, the son of Lord Altamont, inviting me to accompany him to Ireland for the ensuing summer and autumn. This invitation was repeated by his tutor; and my mother, after some consideration, allowed me to accept it.

In the spring of 1800, accordingly, I went up to Eton, for the purpose of joining my friend. Here I several times visited the gardens of the queen's villa at Frogmore; and, privileged by my young friend's introduction, I had opportunities of seeing and hearing the queen and all the princesses; which at that time was a novelty in my life, naturally a good deal prized. Lord Westport's mother had been, before her marriage, Lady Louisa Howe, daughter to the great admiral, Earl Howe, and intimately known to the royal family, who, on her account, took a continual and especial notice of her son.

On one of these occasions I had the honor of a brief interview with the king. Lord Westport and I were

amusing ourselves when a turn brought us full in view of a royal party coming along one of the walks at Frogmore. We were, in fact, theorizing and practically commenting on the art of throwing stones. Boys have a peculiar contempt for female attempts in that way. For, besides that girls sling wide of the mark, with a certainty that might have won the applause of Galerius, there is a peculiar sling and rotary motion of the arm in launching a stone, which no girl ever *can* attain. From ancient practice, I was somewhat of a proficient in this art, and was discussing the philosophy of female failures, illustrating my doctrines with pebbles, as the case happened to demand; whilst Lord Westport was practising on the peculiar whirl of the wrist with a shilling; when suddenly he turned the head of the coin towards me with a significant glance, and in a low voice he muttered some words, of which I caught "*Grace of God,*" "*France and Ireland,*" "*Defender of the Faith, and so forth.*" This solemn recitation of the legend on the coin was meant as a fanciful way of apprising me that the king was approaching; for Lord W. had himself lost somewhat of the awe natural to a young person in a first situation of this nature, through his frequent admissions to the royal presence. For my own part, I was yet a stranger even to the king's person. I had, indeed, seen most or all the princesses in the way I have mentioned above; and occasionally, in the streets of Windsor, the sudden disappearance of all hats from all heads had admonished me that some royal personage or other was then traversing (or, if not traversing, was cross-

ing) the street ; but either his majesty had never been of the party, or, from distance, I had failed to distinguish him. Now, for the first time, I was meeting him nearly face to face ; for, though the walk we occupied was not that in which the royal party were moving, it ran so near it, and was connected by so many cross walks at short intervals, that it was a matter of necessity for us, as we were now observed, to go and present ourselves. What happened was pretty nearly as follows : The king, having first spoken with great kindness to my companion, inquiring circumstantially about his mother and grandmother, as persons particularly well known to himself, then turned his eye upon me. My name, it seems, had been communicated to him ; he did not, therefore, inquire about that. Was I of Eton ? This was his first question. I replied that I was not, but hoped I should be. Had I a father living ? I had not : my father had been dead about eight years. “ But you have a mother ? ” I had. “ And she thinks of sending you to Eton ? ” I answered, that she had expressed such an intention in my hearing ; but I was not sure whether *that* might not be in order to waive an argument with the person to whom she spoke, who happened to have been an Etonian. “ O, but all people think highly of Eton ; every body praises Eton. Your mother does right to inquire ; there can be no harm in that ; but the more she inquires, the more she will be satisfied — that I can answer for.”

Next came a question which had been suggested by my name. Had my family come into England with the Huguenots at the revocation of the edict of Nantz ?

This was a tender point with me : of all things I could not endure to be supposed of French descent ; yet it was a vexation I had constantly to face, as most people supposed that my name argued a French origin ; whereas a Norman origin argued pretty certainly an origin *not* French. I replied, with some haste, “ Please your majesty, the family has been in England since the conquest.” It is probable that I colored, or showed some mark of discomposure, with which, however, the king was not displeased, for he smiled, and said, “ How do you know that ? ” Here I was at a loss for a moment how to answer ; for I was sensible that it did not become me to occupy the king’s attention with any long stories or traditions about a subject so unimportant as my own family ; and yet it was necessary that I should say something, unless I would be thought to have denied my Huguenot descent upon no reason or authority. After a moment’s hesitation, I said, in effect, that the family from which I traced my descent had certainly been a great and leading one at the era of the barons’ wars, as also in one at least of the crusades ; and that I had myself seen many notices of this family, not only in books of heraldry, &c., but in the very earliest of all English books. “ And what book was that ? ” “ Robert of Gloucester’s ‘ Metrical Chronicle,’ which I understood, from internal evidence, to have been written about 1280.” The king smiled again, and said, “ I know, I know.” But what it was that he knew, long afterwards puzzled me to conjecture. I now imagine, however, that he meant to claim a knowledge of the book I referred to — a thing which

at that time I thought improbable, supposing the king's acquaintance with literature not to be very extensive, nor likely to have comprehended any knowledge at all of the black-letter period. But in this belief I was greatly mistaken, as I was afterwards fully convinced by the best evidence from various quarters.

During the whole dialogue, I did not even once remark that hesitation and iteration of words generally attributed to George III. ; indeed, *so* generally, that it must often have existed ; but in this case, I suppose that the brevity of his sentences operated to deliver him from any embarrassment of utterance, such as might have attended longer and more complex sentences, where some anxiety was natural to overtake the thoughts as they arose. When we observed that the king had paused in his stream of questions, which succeeded rapidly to each other, we understood it was a signal of dismissal ; and making a profound obeisance, we retired backwards a few steps. His majesty smiled in a very gracious manner, waved his hand towards us, and said something (I did not know what) in a peculiarly kind accent ; he then turned round, and the whole party along with him ; which set us at liberty without impropriety to turn to the right about ourselves, and make our egress from the gardens.

This incident, to me at my age, was very naturally one of considerable interest. One reflection it suggested afterwards, which was this ; Could it be likely that much truth of a general nature, bearing upon man and social interests, could ever reach the ear of a king, under the etiquette of a court, and under that one rule which seemed singly sufficient to foreclose all natural

avenues to truth?—the rule, I mean, by which it is forbidden to address a question to the king.

However, to leave dissertation behind me, and to resume the thread of my narrative, an incident, which about this period impressed me even more profoundly than my introduction to a royal presence, was my first visit to London.

VI.

THE NATION OF LONDON.

It was a most heavenly day in May of this year (1800) when I first beheld and first entered this mighty wilderness, the city — no, not the city, but the nation — of London. We, upon this occasion, were in an open carriage, and, chiefly (as I imagine) to avoid the dust, we approached London by rural lanes, where any such could be found, or, at least, along by-roads, quiet and shady, collateral to the main roads. In that mode of approach we missed some features of the sublimity belonging to any of the common approaches upon a main road; we missed the whirl and the uproar, the tumult, and the agitation, which continually thicken and thicken throughout the last dozen miles before you reach the suburbs. Already at three stages' distance, (say forty miles from London), upon some of the greatest roads, the dim presentiment of some vast capital reaches you obscurely and like a misgiving. This blind sympathy with a mighty but unseen object, some vast magnetic range of Alps, in your neighborhood, continues to increase you know not how.

Much of the feeling which belongs to the outside of London, in its approaches for the last few miles, I had lost, in consequence of the stealthy route of by-roads, lying near Uxbridge and Watford, through which we crept into the suburbs. But for that reason, the more

abrupt and startling had been the effect of emerging somewhere into the Edgeware Road, and soon afterwards into the very streets of London itself; through *what* streets, or even what quarter of London, is now totally obliterated from my mind, having perhaps never been comprehended. All that I remember is one monotonous awe and blind sense of mysterious grandeur and Babylonian confusion, which seemed to pursue and to invest the whole equipage of human life, as we moved for nearly two hours* through streets; sometimes brought to anchor for ten minutes or more by what is technically called a "lock," that is, a line of carriages of every description inextricably massed, and obstructing each other, far as the eye could stretch; and then, as if under an enchanter's rod, the "lock" seemed to thaw; motion spread with the fluent race of light or sound through the whole ice-bound mass, until the subtle influence reached *us* also, who were again absorbed into the great rush of flying carriages; or, at times, we turned off into some less tumultuous street, but of the same mile-long character; and finally, drawing up about noon, we alighted at some place, which is as little within my distinct remembrance as the route by which we reached it.

For what had we come? To see London. And what were the limits within which we proposed to crowd that little feat? At 5 o'clock we were to dine at Porters —, a seat of Lord Westport's grand-

* "*Two hours.*" — This slow progress must, however, in part be ascribed to Mr. G——'s non-acquaintance with the roads, both town and rural, and the whole line of our progress from Uxbridge.

father ; and, from the distance, it was necessary that we should leave London at half past three ; so that a little more than three hours were all that we had for London. Our charioteer, my friend's tutor, was summoned away from us on business until that hour ; and we were left, therefore, entirely to ourselves and to our own skill in turning the time to the best account, for contriving (if such a thing were possible) to do some thing or other which, by any fiction of courtesy, or constructively, so as to satisfy a lawyer, or in a sense sufficient to win a wager, might be taken and received for having " seen London."

What could be done ? We sat down, I remember, in a mood of despondency, to consider. The spectacles were too many by thousands ; *inopes nos copia fecit* ; our very wealth made us poor ; and the choice was distracted. But which of them all could be thought general or representative enough to stand for the universe of London ? We could not traverse the whole circumference of this mighty orb ; that was clear ; and, therefore, the next best thing was to place ourselves as much as possible in some relation to the spectacles of London, which might answer to the centre. Yet how ? That sounded well and metaphysical ; but what did it mean if acted upon ? What was the centre of London for any purpose whatever, latitudinarian or longitudinarian, literary, social, or mercantile, geographical, astronomical, or (as Mrs. Malaprop kindly suggests) diabolical ? Apparently that we should stay at our inn ; for in that way we seemed best to distribute our presence equally amongst all, viz., by going to none in particular.

In debating the matter, we lost half an hour ; but at length we reduced the question to a choice between Westminster Abbey and St. Paul's Cathedral. I know not that we could have chosen better. The rival edifices, as we understood from the waiter, were about equidistant from our own station ; but, being too remote from each other to allow of our seeing both, "we tossed up," to settle the question between the elder lady and the younger. "Heads" came up, which stood for the Abbey. But, as neither of us was quite satisfied with this decision, we agreed to make another appeal to the wisdom of chance, second thoughts being best. This time the Cathedral turned up ; and so it came to pass that, with us, the having *seen London* meant having seen St. Paul's.

The first view of St. Paul's, it may be supposed, overwhelmed us with awe ; and I did not at that time imagine that the sense of magnitude could be more deeply impressed. One thing interrupted our pleasure. The superb objects of curiosity within the cathedral were shown for separate fees. There were seven, I think ; and any one could be seen independently of the rest for a few pence. The whole amount was a trifle ; fourteen pence, I think ; but we were followed by a sort of persecution — "Would we not see the bell ?" "Would we not see the model ?" "Surely we would not go away without visiting the whispering gallery ?"—solicitations which troubled the silence and sanctity of the place, and must tease others as it then teased us, who wished to contemplate in quiet this great monument of the national grandeur, which was at that very time beginning to take a station also in the land, as a de-

pository for the dust of her heroes.* What struck us most in the whole *interior* of the pile was the view taken from the spot immediately under the dome, being, in fact, the very same which, five years afterwards, received the remains of Lord Nelson. In one of the aisles going off from this centre, we saw the flags of France, Spain, and Holland, the whole trophies of the war, swinging pompously, and expanding their massy draperies, slowly and heavily, in the upper gloom, as they were swept at intervals by currents of air. At this moment we were provoked by the showman at our elbow renewing his vile iteration of "Two-pence, gentlemen; no more than two-pence for each;" and so on, until we left the place. The same complaint has often been made as to Westminster Abbey. Where the wrong lies, or where it commences, I know not. Certainly I nor any man can have a right to expect that the poor men who attended us should give up their time for nothing, or even to be angry with them for a sort of persecution, on the degree of which possibly might depend the comfort of their own families.—Thoughts of famishing children at home leave little room for nice regards of delicacy abroad. The individuals, therefore, might or might not be blamable. But in any case, the system is palpably wrong. The nation is entitled to a free enjoyment of its own public monuments; not free only in the sense of being gratuitous, but free also from the molestation of *showmen*,

* Already monuments had been voted by the House of Commons in this cathedral, and I am not sure but they were nearly completed, to two captains who had fallen at the Nile.

with their imperfect knowledge and their vulgar sentiment.

London we left in haste, to keep an engagement of some standing at the Earl Howe's, my friend's grandfather. This great admiral, who had filled so large a station in the public eye, being the earliest among the naval heroes of England in the first war of the revolution, and the only one of noble birth, I should have been delighted to see ; St. Paul's, and its naval monuments to Captain Riou and Captain —, together with its floating pageantries of conquered flags, having awakened within me, in a form of peculiar solemnity, those patriotic remembrances of past glories, which all boys feel so much more vividly than men can do, in whom the sensibility to such impressions is blunted. Lord Howe, however, I was not destined to see ; he had died about a year before. Another death there had been, and very recently, in the family, and under circumstances peculiarly startling ; and the spirits of the whole house were painfully depressed by that event at the time of our visit.

From Porters, after a few days' visit, we returned to Eton. Her majesty about this time gave some splendid *fêtes* at Frogmore, to one or two of which she had directed that we should be invited. The invitation was, of course, on my friend's account ; but her majesty had condescended to direct that I, as his visitor, should be specially included. Lord Westport, young as he was, had become tolerably indifferent about such things ; but to me such a scene was a novelty ; and, on that account, it was settled we should go as early as was permissible. We *did* go ; and I was not sorry to

have had the gratification of witnessing (if it were but for once or twice) the splendors of a royal party. But, after the first edge of expectation was taken off,—after the vague uncertainties of rustic ignorance had given place to absolute realities, and the eye had become a little familiar with the flashing of the jewelry,—I began to suffer under the constraints incident to a young person in such a situation — the situation, namely, of sedentary passiveness, where one is acted upon, but does not act. The music, in fact, was all that continued to delight me; and, but for *that*, I believe I should have had some difficulty in avoiding so monstrous an indecorum as yawning. I revise this faulty expression, however, on the spot; not the music only it was, but the music combined with the dancing, that so deeply impressed me. The ball room — a temporary erection, with something of the character of a pavilion about it — wore an elegant and festal air; the part allotted to the dancers being fenced off by a gilded lattice work, and ornamented beautifully from the upper part with drooping festoons of flowers. But all the luxury that spoke to the eye merely faded at once by the side of impassioned dancing sustained by impassioned music. Of all the scenes which this world offers, none is to me so profoundly interesting, none (I say it deliberately) so affecting, as the spectacle of men and women floating through the mazes of a dance; under these conditions, however, that the music shall be rich, resonant, and festal, the execution of the dancers perfect, and the dance itself of a character to admit of free, fluent, and *continuous* motion.

This pleasure, as always on similar occasions, I had

at present ; but naturally in a degree corresponding to the circumstances of *royal* splendor through which the scene revolved ; and, if I have spent rather more words than should reasonably have been requisite in describing any obvious state of emotion, it is not because, in itself, it is either vague or doubtful, but because it is difficult, without calling upon a reader for a little reflection, to convince him that there is not something paradoxical in the assertion, that joy and festal pleasure, of the highest kind, are liable to a *natural* combination with solemnity, or even with melancholy the most profound. Yet, to speak in the mere simplicity of truth, so mysterious is human nature, and so little to be read by him who runs, that almost every weighty aspect of truth upon that theme will be found at first sight to be startling, or sometimes paradoxical.

The pleasure of which I have been speaking belongs to all such scenes ; but on this particular occasion there was also something more. To see persons in “the body” of whom you have been reading in newspapers from the very earliest of your reading days,—those, who have hitherto been great *ideas* in your childish thoughts, to see and to hear moving and talking as carnal existences amongst other human beings,—had, for the first half hour or so, a singular and strange effect. But this naturally waned rapidly after it had once begun to wane. And when these first startling impressions of novelty had worn off, it must be confessed that the peculiar circumstances attaching to a royal ball were not favorable to its joyousness or genial spirit of enjoyment.

Meantime, as respected myself individually, I had

reason to be grateful: every kindness and attention were shown to me. My invitation I was sensible that I owed entirely to my noble friend. But, *having* been invited, I felt assured, from what passed, that it was meant and provided that I should not, by any possibility, be suffered to think myself overlooked. My friend and I having staid nearly four hours, a time quite sufficient to express a proper sense of the honor, we departed; and, on emerging into the open high road, we threw up our hats and huzzaed, meaning no sort of disrespect, but from uncontrollable pleasure in recovered liberty.

Soon after this we left Eton for Ireland. Our first destination being Dublin, of course we went by Holyhead. The route at that time, from Southern England to Dublin, did not (as in elder and in later days) go round by Chester. A few miles after leaving Shrewsbury, somewhere about Oswestry, it entered North Wales; a stage farther brought us to the celebrated vale of Llangollen; and, on reaching the approach to this about sunset on a beautiful evening of June, I first found myself amongst the mountains—a feature in natural scenery for which, from my earliest days, it was not extravagant to say that I had hungered and thirsted. In no one expectation of my life have I been less disappointed; and I may add, that no one enjoyment has less decayed or palled upon my continued experience.

At the *Head* (to call it by its common colloquial name) we were detained a few days in those unsteaming times by foul winds. Our time, however, thanks to the hospitality of a certain Captain Skinner on that station, did not hang heavy on our hands, though we were im

prisoned, as it were, on a dull rock ; for Holyhead itself is a little island of rock, an insulated dependency of Anglesea ; which, again, is a little insulated dependency of North-Wales.

Landing about three miles from Dublin, (according to my present remembrance at Dunleary), we were not long in reaching Sackville Street.

VII.

DUBLIN.

IN Sackville Street stood the town house of Lord Altamont ; and here, in the breakfast room, we found the Earl seated. Long and intimately as I had known Lord Westport, it so happened that I had never seen his father, who had, indeed, of late almost pledged himself to a continued residence in Ireland by his own patriotic earnestness as an agricultural improver ; whilst for his son, under the difficulties and delays at that time of all travelling, any residence whatever in England seemed preferable, but especially a residence with his mother amongst the relatives of his distinguished English grandfather, and in such close neighborhood to Eton.

Hence the long three-years' interval which had separated father and son ; and hence my own nervous apprehension, as we were racing through the suburbs of Dublin, that I should unavoidably lay a freezing restraint upon that reünion to which, after such a separation, both father and son must have looked forward with anticipation so anxious. Such cases of unintentional intrusion are at times inevitable ; but, even to the least sensitive, they are always distressing ; most of all they are so to the intruder, who in fact feels himself in the odd position of a criminal without a crime.

But there was no cause for similar fears at present ;

so uniformly considerate in his kindness was Lord Altamont. It is true, that Lord Westport, as an only child, and a child to be proud of,—for he was at that time rather handsome, and conciliated general good will by his engaging manners,—was viewed by his father with an anxiety of love that sometimes became almost painful to witness. But this natural self-surrender to a first involuntary emotion, Lord Altamont did not suffer to usurp any such lengthened expression as might too painfully have reminded me of being “one too many.” One solitary half minute being paid down as a tribute to the sanctities of the case, his next care was to withdraw me, the stranger, from an oppressive feeling of stranger-ship. And accordingly, so far from realizing the sense of being an intruder, in one minute under his courteous welcome I had come to feel that, as the companion of his one darling upon earth, me also he comprehended within his paternal regards.

* * * * *

Amongst the splendid spectacles which I witnessed, as the *most* splendid I may mention an installation of the Knights of St. Patrick. There were six knights installed on this occasion, one of the six being Lord Altamont. One chief reason, indeed, which detained us in Dublin, was the necessity of staying for this particular installation. At one time, Lord Altamont had designed to take his son and myself for the two esquires who attend the new made knight, according to the ritual of this ceremony; but that plan was laid aside, on learning that the other five knights were to be attended by adults; and thus, from being partakers as actors, my friend and I became simple spectators of this

splendid scene, which took place in the Cathedral of St. Patrick.

One other public scene there was, about this time, in Dublin, to the eye less captivating, but far more so in a moral sense ; more significant practically, more burdened with hope and fear. This was the final ratification of the bill which united Ireland to Great Britain. I do not know that any one public act, or celebration, or solemnity, in my time, did, or could, so much engage my profoundest sympathies.

This great day of UNION had been long looked forward to by me ; with some mixed feelings also by my young friend, for he had an Irish heart, and was jealous of whatever appeared to touch the banner of Ireland.

Thus we were set at liberty from Dublin. Parliaments, and installations, and masked balls, with all other secondary splendors in celebration of primary splendors, reflex glories that reverberated original glories, at length had ceased to shine upon the Irish metropolis. The "season," as it is called in great cities, was over ; unfortunately the last season that was ever destined to illuminate the society or to stimulate the domestic trade of Dublin. It began to be thought scandalous to be found in town ; *nobody*, in fact remained, except some two hundred thousand people, who never did, nor ever would, wear ermine ; and in all Ireland there remained nothing at all to attract, except *that* which no king, and no two houses, can by any conspiracy abolish, viz., the beauty of her most verdant scenery. I speak of that part which chiefly it is that I know, — the scenery of the west — Connaught beyond other provinces, and in Connaught, Mayo beyond other coun-

ties. There it was, and in the county next adjoining that, Lord Altamont's large estates were situated, the family mansion and beautiful park being in Mayo. Thither, as nothing else now remained to divert us from what, in fact, we had thirsted for throughout the heats of summer, and throughout the magnificences of the capital, at length we set off by movements as slow and circuituous as those of any royal *progress* in the reign of Elizabeth. Making but short journeys on each day, and resting always at the house of some private friend, I thus obtained an opportunity of seeing the old Irish nobility and gentry more extensively, and on a more intimate footing than I had hoped for. I remarked that, in the midst of hospitality the most unbounded, and the amplest comfort, some of these were conspicuously in the rear of the English commercial gentry, as to modern refinements of luxury. There was at the same time an apparent strength of character, as if formed amidst turbulent scenes, and a raciness of manner, which were fitted to interest a stranger profoundly, and to impress themselves on his recollection.

VIII.

PREMATURE MANHOOD.

It was late in October, or early in November, that I quitted Connaught with Lord Westport; and very slowly, making many leisurely deviations from the direct route, travelled back to Dublin. Thence, after some little stay, we recrossed St. George's Channel, landed at Holyhead, and then, by exactly the same route as we had pursued in early June, we posted through Bangor, Conway, Llanrwst, Llangollen, until again we found ourselves in England, and, as a matter of course, making for Birmingham. But why making for Birmingham? Simply because Birmingham, under the old dynasty of stage coaches and post chaises, was the centre of our travelling system, and held in England something of that rank which the golden mile-stone of Rome held in the Italian peninsula.

At Birmingham it was (which I, like myriads beside, had traversed a score of times without ever yet having visited it as a *terminus ad quem*) that I parted with my friend Lord Westport. *His* route lay through Oxford; and stopping, therefore, no longer than was necessary to harness fresh horses,—an operation, however, which was seldom accomplished in less than half an hour at that era,—he went on directly to Stratford. My own destination was yet doubtful. I had been directed, in Dublin, to inquire at the Birmingham post office for a

letter which would guide my motions. There, accordingly, upon sending for it, lay the expected letter from my mother ; from which I learned that my sister was visiting at Laxton, a seat of Lord Carbery's in Northamptonshire, and giving me to understand, that, during my residence at this place, some fixed resolution would be taken and announced to me in regard to the future disposal of my time, during the two or three years before I should be old enough on the English system for matriculating at Oxford or Cambridge. In the poor countries of Europe, where they cannot afford double sets of scholastic establishments,—having, therefore, no splendid schools, such as are, in fact, peculiar to England,—they are compelled to throw the duties of such schools upon their universities ; and consequently you see boys of thirteen and fourteen, or even younger, crowding such institutions, which, in fact, they ruin for all higher functions. But England, whose regal establishments of both classes emancipate her from this dependency, sends her young men to college not until they have ceased to be boys—not earlier, therefore, than eighteen.

But when, by what test, by what indication, does manhood commence ? Physically by one criterion, legally by another, morally by a third, intellectually by a fourth—and all indefinite. Equator, absolute equator, there is none. Between the two spheres of youth and age, perfect and imperfect manhood, as in all analogous cases there is no strict line of bisection. The change is a large process, accomplished within a large and corresponding space ; having, perhaps, some central or equatorial line, but lying, like that of our earth, be-

tween certain tropics, or limits widely separated. This *intertropical* region may, and generally does, cover a number of years; and therefore, it is hard to say, even for an assigned case, by any tolerable approximation, at what precise era it would be reasonable to describe the individual as having ceased to be a boy, and as having attained his inauguration as a man. One such criterion, and one only, as I believe, there is — all others are variable and uncertain. It lies in the reverential feeling, sometime suddenly developed, towards woman, and the idea of woman. From that moment when women cease to be regarded with carelessness, and when the ideal of womanhood, in its total pomp of loveliness and purity, dawns like some vast aurora upon the mind, boyhood has ended; childish thoughts and inclinations have passed away for ever; and the gravity of manhood, with the self-respecting views of manhood, have commenced.

“Mentemque priorem

Expulit, atque hominem toto sibi cedere jussit
Pectore.” — *Lucan*.

For more than a year, every thing connected with schools and the business of schools had been growing more and more hateful to me. At first, however, my disgust had been merely the disgust of weariness and pride. But now, at this crisis, (for crisis it was virtually to me), when a premature development of my whole mind was rushing in like a cataract, forcing channels for itself and for the new tastes which it introduced, my disgust was no longer simply intellectual, but had deepened into a *moral* sense as of some inner dignity continually violated. Once the petty round of school tasks had been

felt as a molestation ; but now, at last, as a degradation. Constant conversation with grown up men for the last half year, and upon topics oftentimes of the gravest order,—the responsibility that had always in some slight degree settled upon myself since I had become the eldest surviving son of my family, but of late much more so when circumstances had thrown me as an English stranger upon the society of distinguished Irishmen,—more, however, than all beside, the inevitable rebound and countergrowth of internal dignity from the everlasting commerce with lofty speculations, these agencies in constant operation had imbittered my school disgust, until it was travelling fast into a mania. Precisely at this culminating point of my self-conflict did a scene occur which I have described with Miss Bl——. In that hour another element, which assuredly was not wanted, fell into the seething caldron of new born impulses, that, like the magic caldron of Medea, was now transforming me into a new creature. Then first and suddenly I brought powerfully before myself the change which was worked in the aspects of society by the presence of woman, pure, thoughtful, noble, coming before me as a Pandora crowned with perfections. Right over against this ennobling spectacle, with equal suddenness, I placed the odious spectacle of school-boy society — no matter in what region of the earth ; school-boy society, so frivolous in the matter of its disputes, often so brutal in the manner ; so childish, and yet so remote from simplicity ; so foolishly careless, and yet so revoltingly selfish ; dedicated ostensibly to learning, and yet beyond any section of human beings so conspicuously ignorant. Was it indeed *that* heavenly which I was

soon to exchange for *this* earthly? It seemed to me, when contemplating the possibility that I could yet have nearly three years to pass in such society as this, that I heard some irresistible voice saying, Lay aside thy fleshly robes of humanity, and enter for a season into some brutal incarnation.

But what connection had this painful prospect with Laxton? Why should it press upon my anxieties in approaching that mansion, more than it had done at Westport? Naturally enough, in part, because every day brought me nearer to the horror from which I recoiled: my return to England would recall the attention of my guardians to the question, which as yet had slumbered; and the knowledge that I had reached Northamptonshire would precipitate their decision. Obscurely, besides, through a hint which had reached me, I guessed what this decision was likely to be, and it took the very worst shape it could have taken. All this increased my agitation from hour to hour. But all this was quickened and barbed by the certainty of so immediately meeting Lady Carbery. To her it was, and to her only, that I could look for any useful advice or any effectual aid. She, over my mother, as in turn my mother over *her*, exercised considerable influence; whilst my mother's power was very seldom disturbed by the other guardians. The mistress of Laxton it was, therefore, whose opinion upon the case would virtually be decisive; since, if *she* saw no reasonable encouragement to any contest with my guardians, I felt too surely that my own uncountenanced and unaided energies drooped too much for such an effort. Lady Carbery was, to me, individually, the one sole friend

that ever I could regard as entirely fulfilling the offices of an honorable friendship. She had known me from infancy: when I was in my first year of life, she, an orphan and a great heiress, was in her tenth or eleventh; and on her occasional visits to "the Farm," (a rustic old house then occupied by my father,) I, a household pet, suffering under an ague, which lasted from my first year to my third, naturally fell into her hands as a sort of superior toy, a toy that could breathe and talk. Every year our intimacy had been renewed, until her marriage interrupted it. But, after no very long interval, when my mother had transferred her household to Bath, in that city we frequently met again; Lord Carbery liking Bath for itself, as well as for its easy connection with London, whilst Lady Carbery's health was supposed to benefit by the waters. Her understanding was justly reputed a fine one; but, in general, it was calculated to win respect rather than love, for it was masculine and austere, with very little toleration for sentiment or romance. But to myself she had always been indulgently kind; I was protected in her regard, beyond any body's power to dislodge me, by her childish remembrances; and of late years she had begun to entertain the highest opinion of my intellectual promises. Whatever *could* be done to assist my views, I most certainly might count upon her doing; that is to say, within the limits of her conscientious judgment upon the propriety of my own plans. Having, besides, so much more knowledge of the world than myself, she might see cause to dissent widely from my view of what was expedient as well as what was right; in which case I was well assured that, in the

midst of kindness and unaffected sympathy, she would firmly adhere to the views of my guardians. In any circumstances she would have done so. But at present a new element had begun to mix with the ordinary influences which governed her estimates of things: she had, as I knew from my sister's report, become religious; and her new opinions were of a gloomy cast, Calvinistic, in fact, and tending to what is *now* technically known in England as "Low Church," or "Evangelical Christianity." These views, being adopted in a great measure from my mother, were naturally the same as my mother's; so that I could form some guess as to the general spirit, if not the exact direction, in which her counsels would flow. It is singular that, until this time, I had never regarded Lady Carbery under any relation whatever to female intellectual society. My early childish knowledge of her had shut out that mode of viewing her. But now, suddenly, under the newborn sympathies awakened by the scene with Miss Bl——, I became aware of the distinguished place she was qualified to fill in such society. In that Eden—for such it had now consciously become to me—I had no necessity to cultivate an interest or solicit an admission; already, through Lady Carbery's too flattering estimate of my own pretensions, and through old, childish memories, I held the most distinguished place. This Eden, she it was that lighted up suddenly to my new-born powers of appreciation in all its dreadful points of contrast with the killing society of schoolboys. She it was, fitted to be the glory of such an Eden, who probably would assist in banishing me for the present to the wilderness outside. My dis-

tress of mind was inexpressible. And, in the midst of glittering saloons, at times also in the midst of society the most fascinating, I — contemplating the idea of that gloomy academic dungeon to which for three long years I anticipated too certainly a sentence of exile — felt very much as in the middle ages must have felt some victim of evil destiny, inheritor of a false, fleeting prosperity, that suddenly, in a moment of time, by signs blazing out past all concealment on his forehead, was detected as a leper; and in that character, as a public nuisance and universal horror, was summoned instantly to withdraw from society; prince or peasant, was indulged with no time for preparation or evasion; and, from the midst of any society, the sweetest or the most dazzling, was driven violently to take up his abode amidst the sorrow-haunted chambers of a lazar house.

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To teach is to learn: according to an old experience, it is the very best mode of learning — the surest, and the shortest. And hence, perhaps, it may be, that in the middle ages by the monkish word *scholaris* was meant indifferently he that learned and he that taught. Never in any equal number of months did my understanding so much expand as during this visit to Laxton. The incessant demand made upon me by Lady Carbery for solutions of the many difficulties besetting the study of divinity and the Greek Testament, or for such approximations to solutions as my resources would furnish, forced me into a preternatural tension of all the faculties applicable to that purpose. Lady Carbery insisted upon calling me her “Admirable Crichton;” and it was in vain that I demurred to this honorary

title upon two grounds: first, as being one towards which I had no natural aptitudes or predisposing advantages; secondly (which made her stare), as carrying with it no real or enviable distinction. The splendor supposed to be connected with the attainments of Crichton I protested against, as altogether imaginary. How far that person really had the accomplishments ascribed to him, I waived as a question not worth investigating. My objection commenced at an earlier point: real or not real, the accomplishments were, as I insisted, vulgar and trivial. Vulgar, that is, when put forward as exponents or adequate expressions of intellectual grandeur. The whole rested on a misconception; the limitary idea of knowledge was confounded with the infinite idea of power. To have a quickness in copying or mimicking other men, and in learning to do dexterously what *they* did clumsily,—ostentatiously to keep glittering before men's eyes a thaumaturgic versatility such as that of a ropedancer, or of an Indian juggler, in petty accomplishments,—was a mode of the very vulgarest ambition: one effort of productive power,—a little book, for instance, which should impress or should agitate several successive generations of men, even though far below the higher efforts of human creative art—as, for example, the “*De Imitatione Christi*,” or “*The Pilgrim's Progress*,” or “*Robinson Crusoe*,” or “*The Vicar of Wakefield*,”—was worth any conceivable amount of attainments when rated as an evidence of anything that could justly denominate a man “admirable.” One felicitous ballad of forty lines might have enthroned Crichton as really admirable, whilst the pretensions

actually put forward on his behalf simply install him as a cleverish or dexterous ape. However, as Lady Carbery did not forego her purpose of causing me to shine under every angle, it would have been ungrateful in me to refuse my co-operation with her plans, however little they might wear a face of promise. Accordingly I surrendered myself for two hours daily to the lessons in horsemanship of a principal groom who ranked as a first-rate rough-rider; and I gathered manifold experiences amongst the horses — so different from the wild, hard-mouthed horses at Westport, that were often vicious, and sometimes trained to vice. Here, though spirited, the horses were pretty generally gentle, and all had been regularly broke. My education was not entirely neglected even as regarded sportsmanship; that great branch of philosophy being confided to one of the keepers, who was very attentive to me, in deference to the interest in myself expressed by his idolized mistress, but otherwise regarded me probably as an object of mysterious curiosity rather than of sublunary hope.

Equally, in fact, as regarded my physics and my metaphysics,—in short, upon all lines of advance that interested my ambition,—I was going rapidly ahead. And, speaking seriously, in what regarded my intellectual expansion, never before or since had I been so distinctly made aware of it. No longer did it seem to move upon the hour hand, whose advance, though certain, is yet a pure matter of inference, but upon the seconds' hand, which *visibly* comes on at a trotting pace. Every thing prospered, except my own present happiness, and the possibility of any happiness for some

years to come. About two months after leaving Laxton, my fate in the worst shape I had anticipated was solemnly and definitely settled. My guardians agreed that the most prudent course, with a view to my pecuniary interests, was to place me at the Manchester Grammar School; not with a view to further improvement in my classical knowledge, though the head master was a sound scholar, but simply with a view to one of the school *exhibitions*.* Amongst the countless establishments, scattered all over England by the noble munificence of English men and English women in past generations, for connecting the provincial towns with the two royal universities of the land, this Manchester school was one; in addition to other great local advantages (namely, *inter alia*, a fine old library and an ecclesiastical foundation, which in this present generation has furnished the materials for a bishopric of Man-

* “*Exhibitions*.”—This is the technical name in many cases, corresponding to the *bursæ* or *bursaries* of the continent; from which word *bursæ* is derived, I believe the German term *Bursch*,—that is, a *bursarius*, or student, who lives at college upon the salary allowed by such a bursary. Some years ago the editor of a Glasgow daily paper called upon Oxford and Cambridge, with a patronising flourish, to imitate some one or more of the Scottish universities in founding such systems of aliment for poor students otherwise excluded from academic advantages. Evidently he was unaware that they had existed for centuries before the state of civilization in Scotland had allowed any opening for the foundation of colleges or academic life. Scottish bursaries, or exhibitions (a term which Shakespeare uses, very near the close of the first act in the ‘Two Gentlemen of Verona,’ as the technical expression in England), were few, and not generally, I believe, exceeding ten pounds a-year. The English were many, and of more ancient standing and running from forty pounds to one hundred pounds a-year. Such was the simple difference between the two countries: otherwise they agreed altogether.

chester, with its deanery and chapter), this noble foundation secured a number of exhibitions at Brasenose College, Oxford, to those pupils of the school who should study at Manchester for three consecutive years. The pecuniary amount of these exhibitions has since then increased considerably through the accumulation of funds, which the commercial character of that great city caused to be neglected. At that time, I believe each exhibition yielded about forty guineas a year, and was legally tenable for seven successive years. Now, to me this would have offered a most seasonable advantage, had it been resorted to some two years earlier. My small patrimonial inheritance gave to me, as it did to my four brothers, exactly one hundred and fifty pounds a year : and to each of my sisters exactly one hundred pounds a year. The Manchester exhibition of forty guineas a year would have raised this income for seven years to a sum close upon two hundred pounds a year. But at present I was half-way on the road to the completion of my sixteenth year. Commencing my period of pupilage from that time, I should not have finished it until I had travelled half-way through my nineteenth year. And the specific evil that already weighed upon me with a sickening oppression was the premature expansion of my mind ; and, as a foremost consequence, intolerance of boyish society. I ought to have entered upon my *triennium* of school-boy servitude at the age of thirteen. As things were,—a delay with which I had nothing to do myself,—this and the native character of my mind had thrown the whole arrangement awry. For the better half of the three years I endured it patiently. But it had at length begun to eat more

corrosively into my peace of mind than ever I had anticipated. The head master was substantially superannuated for the duties of this place. Not that intellectually he showed any symptoms of decay: but in the spirits and physical energies requisite for his duties he *did*: not so much age, as disease, it was that incapacitated him. In the course of a long day, beginning at seven A. M. and stretching down to five P. M., he succeeded in reaching the further end of his duties. But how? Simply by consolidating pretty nearly into one continuous scene of labor the entire ten hours. The full hour of relaxation which the traditions of this ancient school and the by-laws had consecrated to breakfast was narrowed into ten, or even seven minutes. The two hours' interval, in like manner prescribed by the old usages from twelve to two P. M., was pared down to forty minutes, or less. In this way he walked conscientiously through the services of the day, fulfilling to the letter every section the minutest of the traditional rubric. But he purchased this consummation at the price of all comfort to himself: and having done *that*, he felt himself the more entitled to neglect the comfort of others.

Precisely at the worst crisis of this intolerable darkness (for such, without exaggeration, it was in its effects upon my spirits) arose, and for five or six months steadily continued, a consolation of that nature which hardly in dreams I could have anticipated. For even in dreams would it have seemed reasonable, or natural, that Laxton, with its entire society, should transfer itself to Manchester? Some mighty caliph, or lamp-bearing Aladdin, might have worked such marvels: but else who, or by what machinery? Nevertheless, with-

out either caliph or Aladdin, and by the most natural of mere human agencies, this change was suddenly accomplished.

Lady Carbery at this period made an effort to teach me Hebrew, by way of repaying in *kind* my pains in teaching Greek to *her*. Where, and upon what motive, she had herself begun to learn Hebrew, I forget: but in Manchester she had resumed this study with energy on a casual impulse derived from a certain Dr. Bailey, a clergyman of this city, who had published a Hebrew Grammar. The Hebrew studies, however, notwithstanding the personal assistance which we drew from the kindness of Dr. Bailey, languished. One day, in a pause of languor amongst these arid Hebrew studies, I read to her, with a beating heart, "The Ancient Mariner." It had been first published in 1798; and, about this time (1801), was re-published in the first *two-volume* edition of "The Lyrical Ballads." Well I knew Lady Carbery's constitutional inaptitude for poetry; and not for the world would I have sought sympathy from her or from anybody else upon that part of the L. B. which belonged to Wordsworth. But I fancied that the wildness of this tale, and the triple majesties of Solitude, of Mist, and of the Ancient Unknown Sea, might have won her into relenting; and, in fact, she listened with gravity and deep attention. But, on reviewing afterwards in conversation such passages as she happened to remember, she laughed at the finest parts, and shocked me by calling the mariner himself "an old quiz;" protesting that the latter part of his homily to the wedding guest clearly pointed him out as the very man meant by Providence for a sti-

pendiary curate to the good Dr. Bailey in his overcrowded church.* With an albatross perched on his shoulder, and who might be introduced to the congregation as the immediate organ of his conversion, and supported by the droning of a bassoon, she represented the mariner lecturing to advantage in English; the doctor overhead in the pulpit enforcing it in Hebrew. Angry I was, though forced to laugh. But of what use is anger or argument in a duel with female criticism? Our ponderous masculine wits are no match for the mercurial fancy of women. Once, however, I had a triumph: to my great surprise, one day, she suddenly repeated by heart, to Dr. Bailey, the beautiful passage —

“It ceased, yet still the sails made on,” &c. —

asking what he thought of *that*? As it happened, the simple, childlike doctor had more sensibility than herself; for, though he had never in his whole homely life read more of poetry than he had drunk of Tokay or Constantia, — in fact, had scarcely heard tell of any poetry but Watts’ Hymns, — he seemed petrified: and at last, with a deep sigh, as if recovering from the spasms of a new birth, said, “I never heard anything so beautiful in my whole life.”

During the long stay of the Laxton party in Manchester, occurred a Christmas; and at Christmas — that is, at the approach of this great Christian festival, so properly substituted in England for the Pagan festival of January and the New Year — there was, according to ancient usage, on the breaking up for the holidays,

* St. James’, according to my present recollection.

at the Grammar School, a solemn celebration of the season by public speeches. Among the six speakers, I, of course (as one of the three boys who composed the head class), held a distinguished place; and it followed, also, as a matter of course, that all my friends congregated on this occasion to do me honor. What I had to recite was a copy of Latin verses (Alcaics) on the recent conquest of Malta. *Melite Britannis Subacta*—this was the title of my worshipful nonsense. The whole strength of the Laxton party had mustered on this occasion. Lady Carbery made a point of bringing in her party every creature whom she could influence. And, probably, there were in that crowded audience many old Manchester friends of my father, loving his memory, and thinking to honor it by kindness to his son. Furious, at any rate, was the applause which greeted me: furious was my own disgust. Frantic were the clamors as I concluded my nonsense. Frantic was my inner sense of shame at the childish exhibition to which unavoidably, I was making myself a party. Lady Carbery had, at first, directed towards me occasional glances, expressing a comic sympathy with the thoughts which she supposed to be occupying my mind. But these glances ceased; and I was recalled by the gloomy sadness in her altered countenance to some sense of my own extravagant and disproportionate frenzy on this occasion: from the indulgent kindness with which she honored me, her countenance on this occasion became a mirror to my own. At night she assured me, when talking over the case, that she had never witnessed an expression of such settled misery, and also (so she fancied) of misanthro-

py, as that which darkened my countenance in those moments of apparent public triumph, no matter how trivial the occasion, and amidst an uproar of friendly felicitation. I look back to that state of mind as almost a criminal reproach to myself, if it were not for the facts of the case. But, in excuse for myself, this fact, above all others, ought to be mentioned—that, over and above the killing oppression to my too sensitive system of the monotonous school tasks, and the ruinous want of exercise, I had fallen under medical advice the most misleading that it is possible to imagine. The physician and the surgeon of my family were men too eminent, it seemed to me, and, consequently, with time too notoriously bearing a high pecuniary value, for any school-boy to detain them with complaints. Under these circumstances, I threw myself for aid, in a case so simple that any clever boy in a druggist's shop would have known how to treat it, upon the advice of an old, old apothecary, who had full authority from my guardians to run up a most furious account against me for medicine. This being the regular mode of payment, inevitably, and unconsciously, he was biased to a mode of treatment; namely, by drastic medicines varied without end, which fearfully exasperated the complaint. This complaint, as I now know, was the simplest possible derangement of the liver, a torpor in its action that might have been put to rights in three days. In fact, one week's pedestrian travelling amongst the Caernarvonshire mountains effected a revolution in my health such as left me nothing to complain of.

Some months after this, the Laxton party quitted Manchester, having no further motive for staying. La-

dy Carbery retired like some golden pageant amongst the clouds ; thick darkness succeeded ; the ancient torpor reëstablished itself ; and my health grew distressingly worse. Then it was, after dreadful self-conflicts, that I took the unhappy resolution of which the results are recorded in the “ Opium Confessions.” It is a bad thing for a boy to be, and know himself, far beyond his tutors, whether in knowledge or in power of mind. This was the case, so far as regarded knowledge at least, not with myself only ; for the two boys who jointly with myself composed the first form were better Grecians than the head-master, though not more elegant scholars, nor at all more accustomed to sacrifice to the graces. When I first entered, I remember that we read Sophocles ; and it was a constant matter of triumph to us, the learned triumvirate of the first form, to see our “ Archididasculus” (as he loved to be called) conning our lesson before we went up, and laying a regular train, with lexicon and grammar, for blowing up and blasting (as it were) any difficulties he found in the choruses ; whilst *we* never condescended to open our books, until the moment of going up, and were generally employed in writing epigrams upon his wig, or some such important matter. My two class-fellows were poor, and dependent, for their future prospects at the university, on the recommendation of the head-master ; but I, who had a small patrimonial property, the income of which was sufficient to support me at college, wished to be sent thither immediately. I made earnest representations on the subject to my guardians, but all to no purpose. One, who was more reasonable, and had more knowledge of the world than

the rest, lived at a distance ; two of the other three resigned all their authority into the hands of the fourth ; and this fourth, with whom I had to negotiate, was a worthy man, in his way, but haughty, obstinate, and intolerant of all opposition to his will. After a certain number of letters and personal interviews, I found that I had nothing to hope for, not even a compromise of the matter, from my guardian : unconditional submission was what he demanded ; and I prepared myself, therefore, for other measures. Summer was now coming on with hasty steps, and my seventeenth birth-day was fast approaching ; after which day I had sworn within myself that I would no longer be numbered amongst school-boys.

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It is a just remark of Dr. Johnson's (and, what cannot often be said of his remarks, it is a very feeling one) that we never do anything consciously for the last time (of things, that is, which we have long been in the habit of doing), without sadness of heart. This truth I felt deeply when I came to leave ——, a place which I did not love, and where I had not been happy. On the evening before I left —— forever, I grieved when the ancient and lofty school-room resounded with the evening service, performed for the last time in my hearing ; and at night, when the muster-roll of names was called over, and mine (as usual) was called first, I stepped forward, and passing the head-master, who was standing by, I bowed to him, and looking earnestly in his face, thinking to myself, " He is old and infirm, and in this world I shall not see him again." I was right ; I never *did* see him again, nor never shall. He

looked at me complacently, smiled good-naturedly, returned my salutation (or rather my valediction), and we parted (though he knew it not) forever. I could not reverence him intellectually ; but he had been uniformly kind to me, and had allowed me many indulgences ; and I grieved at the thought of the mortification I should inflict upon him.

The morning came, which was to launch me into the world, and from which my whole succeeding life has, in many important points, taken its coloring. I lodged in the head-master's house, and had been allowed, from my first entrance, the indulgence of a private room, which I used both as a sleeping room and as a study. At half after three I rose, and gazed with deep emotion at the ancient towers of——, “drest in earliest light,” and beginning to crimson with the radiant lustre of a cloudless July morning. I was firm and immovable in my purpose, but yet agitated by anticipation of uncertain danger and troubles ; and if I could have foreseen the hurricane, and perfect hail-storm of affliction, which soon fell upon me, well might I have been agitated. To this agitation the deep peace of the morning presented an affecting contrast, and in some degree a medicine. The silence was more profound than that of midnight : and to me the silence of a summer morning is more touching than all other silence, because, the light being broad and strong, as that of noon-day at other seasons of the year, it seems to differ from perfect day chiefly because man is not yet abroad ; and thus, the peace of nature, and of the innocent creatures of God, seems to be secure and deep, only so long as the presence of man, and his restless and unquiet spirit,

are not there to trouble its sanctity. I dressed myself, took my hat and gloves, and lingered a little in the room. For the last year and a half this room had been my “pensive citadel:” here I had read and studied through all the hours of night; and, though true it was, that, for the latter part of this time, I, who was framed for love and gentle affections, had lost my gaiety and happiness, during the strife and fever of contention with my guardian, yet, on the other hand, as a boy so passionately fond of books, and dedicated to intellectual pursuits, I could not fail to have enjoyed many happy hours in the midst of general dejection. I wept as I looked round on the chair, hearth, writing-table, and other familiar objects, knowing too certainly that I looked upon them for the last time. Whilst I write this, it is eighteen years ago; and yet, at this moment, I see distinctly, as if it were but yesterday, the lineaments and expressions of the object on which I fixed my parting gaze: it was a picture of the lovely —, which hung over the mantel-piece; the eyes and mouth of which were so beautiful, and the whole countenance so radiant with benignity and divine tranquillity, that I had a thousand times laid down my pen, or my book, to gather consolation from it, as a devotee from his patron saint. Whilst I was yet gazing upon it, the deep tones of — clock proclaimed that it was four o’clock. I went up to the picture, kissed it, and then gently walked out, and closed the door forever!

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Some anxiety I had, on leaving Manchester, lest my mother should suffer too much from this rash step; and

on that impulse I altered the direction of my wanderings ; not going (as I had originally planned) to the English Lakes, but making first of all for St. John's Priory, Chester, at that time my mother's residence. There I found my maternal uncle, Captain Penson, of the Bengal establishment, just recently come home on a two years' leave of absence ; and there I had an interview with my mother. By a temporary arrangement I received a weekly allowance, which would have enabled me to live in *any* district of Wales, either North or South ; for Wales, both North and South, is (or at any rate *was*) a land of exemplary cheapness. For instance, at Talylyn, in Merionethshire, or anywhere off the line of tourists. I and a lieutenant in our English navy paid sixpence uniformly for a handsome dinner ; sixpence, I mean, apiece. But two months later came a golden blockhead, who instructed the people that it was "sinful" to charge less than three shillings. In Wales, meantime, I suffered grievously from want of books ; and fancying, in my profound ignorance of the world, that I could borrow money upon my own expectations, or at least, that I could do so with the joint security of Lord Westport (now Earl of Altamont, upon his father's elevation to the Marquisate of Sligo), or (failing *that*) with the security of his amiable and friendly cousin, the Earl of Desart, I had the unpardonable folly to quit the deep tranquillities of North Wales for the uproars, and perils, and the certain miseries, of London. I had borrowed ten guineas from Lady Carbery ; and at that time, when my purpose was known to nobody, I might have borrowed any sum I pleased. But I could never

again avail myself of that resource, because I must have given some address, in order to insure the receipt of Lady Carbery's answer ; and in that case, so sternly conscientious was she, that, under the notion of saving me from ruin, my address would have been immediately communicated to my guardians, and by them would have been confided to the unrivalled detective talents, in those days, of Townsend, or some other Bow-street officer.

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IX.

THE RUNAWAY.

Soon after this, I contrived, by means which I must omit for want of room, to transfer myself to London. And now began the latter and fiercer stage of my long sufferings; without using a disproportionate expression, I might say, of my agony. For I now suffered, for upwards of sixteen weeks, the physical anguish of hunger in various degrees of intensity; but as bitter, perhaps, as ever any human being can have suffered who has survived it. I would not needlessly harass my reader's feelings by a detail of all that I endured; for extremities such as these, under any circumstances of heaviest misconduct or guilt, cannot be contemplated, even in description, without a rueful pity that is painful to the natural goodness of the human heart. Let it suffice, at least on this occasion, to say, that a few fragments of bread from the breakfast-table of one individual (who supposed me to be ill, but did not know of my being in utter want), and these at uncertain intervals, constituted my whole support. During the former part of my sufferings (that is, generally in Wales, and always for the first two months in London), I was houseless, and very seldom slept under a roof. To this constant exposure to the open air I ascribe it, mainly, that I did not sink under my torments. Latterly, however, when cold and more inclement weather came on,

and when, from the length of my sufferings, I had begun to sink into a more languishing condition, it was, no doubt, fortunate for me, that the same person to whose breakfast-table I had access, allowed me to sleep in a large unoccupied house, of which he was tenant. Unoccupied, I call it, for there was no household or establishment in it; nor any furniture, indeed, except a table and a few chairs. But I found, on taking possession of my new quarters, that the house already contained one single inmate, a poor, friendless child, apparently ten years old; but she seemed hunger-bitten; and sufferings of that sort often make children look older than they are. From this forlorn child I learned, that she had slept and lived there alone, for some time before I came; and great joy the poor creature expressed, when she found that I was in future to be her companion through the hours of darkness. The house was large; and, from the want of furniture, the noise of the rats made a prodigious echoing on the spacious staircase and hall; and, amidst the real fleshly ills of cold, and, I fear, hunger, the forsaken child had found leisure to suffer still more (it appeared) from the self-created one of ghosts. I promised her protection against all ghosts whatsoever; but alas! I could offer her no other assistance. We lay upon the floor, with a bundle of cursed law papers for a pillow, but with no other covering than a sort of large horseman's cloak; afterwards, however, we discovered, in a garret, an old sofa-cover, a small piece of rug, and some fragments of other articles, which added a little to our warmth. The poor child crept close to me for warmth, and for security against her ghostly enemies. When I was not more

than usually ill, I took her in my arms, so that, in general, she was tolerably warm, and often slept when I could not ; for, during the last two months of my sufferings, I slept much in the daytime, and was apt to fall into transient dozings at all hours. But my sleep distressed me more than my watching ; for, besides the tumultuousness of my dreams (which were only not so awful as those which I shall have to describe hereafter as produced by opium), my sleep was never more than what is called *dog sleep* ; so that I could hear myself moaning, and was often, as it seemed to me, awakened suddenly by my own voice ; and, about this time, a hideous sensation began to haunt me as soon as I fell into a slumber, which has since returned upon me, at different periods of my life, namely, a sort of twitching (I know not where, but apparently about the region of the stomach), which compelled me violently to throw out my feet for the sake of relieving it. This sensation coming on as soon as I began to sleep, and the effort to relieve it constantly awakening me, at length I slept only from exhaustion ; and, from increasing weakness (as I said before), I was constantly falling asleep, and constantly awaking. Meantime the master of the house sometimes came in upon us suddenly, and very early ; sometimes not till ten o'clock ; sometimes not at all. He was in constant fear of baliffs ; improving on the plan of Cromwell, every night he slept in a different quarter of London ; and I observed that he never failed to examine, through a private window, the appearance of those who knocked at the door, before he would allow it to be opened. He breakfasted alone ; indeed, his tea equipage would hardly have admitted of his

hazarding an invitation to a second person, any more than the quantity of esculent *material*, which for the most part, was little more than a roll, or a few biscuits, which he had bought on his road from the place where he had slept. During his breakfast, I generally contrived a reason for lounging in; and, with an air of as much indifference as I could assume, took up such fragments as he had left,—sometimes, indeed, there were none at all. In doing this, I committed no robbery, except upon the man himself, who was thus obliged (I believe), now and then, to send out at noon for an extra biscuit; for, as to the poor child, *she* was never admitted into his study (if I may give that name to his chief depository of parchments, law writings, &c.); that room was to her the Blue-beard room of the house, being regularly locked on his departure to dinner, about six o'clock, which usually was his final departure for the night. Whether this child was an illegitimate daughter of Mr. —, or only a servant, I could not ascertain; she did not herself know; but certainly she was treated altogether as a menial servant. No sooner did Mr. — make his appearance, than she went below stairs, brushed his shoes, coat, &c.; and, except when she was summoned to run an errand, she never emerged from the dismal Tartarus of the kitchens, to the upper air, until my welcome knock at night called up her little trembling footsteps to the front door. Of her life during the daytime, however, I knew little but what I gathered from her own account at night; for, as soon as the hours of business commenced, I saw that my absence would be acceptable; and in general, therefore, I went off and sate in the parks, or elsewhere, until night-fall.

The house I have already described as a large one. It stands in a conspicuous situation, and in a well-known part of London. Many of my readers will have passed it, I doubt not within a few hours of reading this. For myself, I never fail to visit it when business draws me to London. About ten o'clock this very night, August 15, 1821, being my birth-day, I turned aside from my evening walk, down Oxford-street, purposely to take a glance at it. It is now occupied by a respectable family, and, by the lights in the front drawing-room, I observed a domestic party, assembled, perhaps, at tea, and apparently cheerful and gay; — marvellous contrast, in my eyes, to the darkness, cold, silence, and desolation, of that same house eighteen years ago, when its nightly occupants were one famishing scholar and a neglected child. Her, by the by, in after years, I vainly endeavored to trace. Apart from her situation, she was not what would be called an interesting child. She was neither pretty, nor quick in understanding, nor remarkably pleasing in manners. But, thank God! even in those years I needed not the embellishments of novel accessories to conciliate my affections. Plain human nature, in its humblest and most homely apparel, was enough for me; and I loved the child because she was my partner in wretchedness. If she is now living, she is probably a mother, with children of her own; but, as I have said, I could never trace her.

This I regret; but another person there was, at that time, whom I have since sought to trace, with far deeper earnestness, and with far deeper sorrow at my failure. This person was a young woman, and one of that

unhappy class who subsist upon the wages of prostitution. I feel no shame, nor have any reason to feel it, in avowing, that I was then on familiar and friendly terms with many women in that unfortunate condition. The reader needs neither smile at this avowal, nor frown; for, not to remind my classical readers of the old Latin proverb, "*Sine Cerere*," &c., it may well be supposed that in the existing state of my purse my connection with such women could not have been an impure one. But one amongst them, — yet no! let me not class thee, oh noble-minded Ann —, with that order of women; — let me find, if it be possible, some gentler name to designate the condition of her to whose bounty and compassion — ministering to my necessities when all the world had forsaken me — I owe it that I am at this time alive. For many weeks, I had walked, at nights, with this poor friendless girl, up and down Oxford-street, or had rested with her on steps and under the shelter of porticoes. She could not be so old as myself: she told me, indeed, that she had not completed her sixteenth year. By such questions as my interest about her prompted, I had gradually drawn forth her simple history. Hers was a case of ordinary occurrence (as I have since had reason to think), and one in which, if London beneficence had better adapted its arrangements to meet it, the power of the law might oftener be interposed to protect and to avenge. But the stream of London charity flows in a channel which, though deep and mighty, is yet noiseless and under ground; — not obvious or readily accessible to poor, houseless wanderers, and it cannot be denied that the outside air and framework of London society is harsh,

cruel, and repulsive. In any case, however, I saw that part of her injuries might easily have been redressed ; and I urged her often and earnestly to lay her complaint before a magistrate. Friendless as she was, I assured her that she would meet with immediate attention ; and that English justice, which was no respecter of persons, would speedily and amply avenge her on the brutal ruffian who had plundered her little property . She promised me often that she would ; but she delayed taking the steps I pointed out, from time to time ; or she was timid and dejected to a degree which showed how deeply sorrow had taken hold of her young heart ; and perhaps she thought justly that the most upright judge and the most righteous tribunals could do nothing to repair her heaviest wrongs. Something, however, would perhaps have been done ; for it had been settled between us, at length, — but, unhappily, on the very last time but one that I was ever to see her, — that in a day or two we should speak on her behalf. This little service it was destined, however, that I should never realize. Meantime, that which she rendered to me, and which was greater than I could ever have repaid her, was this : — One night, when we were pacing slowly along Oxford-street, and after a day when I had felt unusually ill and faint, I requested her to turn off with me into Soho-square. Thither we went ; and we sate down on the steps of a house, which, to this hour, I never pass without a pang of grief, and an inner act of homage to the spirit of that unhappy girl, in memory of the noble act which she there performed. Suddenly, as we sate, I grew much worse. I had been leaning my head against her bosom,

and all at once I sank from her arms and fell backwards on the steps. From the sensations I then had, I felt an inner conviction of the liveliest kind, that without some powerful and reviving stimulus I should either have died on the spot, or should, at least, have sunk to a point of exhaustion from which all re-ascent, under my friendless circumstances, would soon have become hopeless. Then it was, at this crisis of my fate, that my poor orphan companion, who had herself met with little but injuries in this world, stretched out a saving hand to me. Uttering a cry of terror, but without a moment's delay, she ran off into Oxford-street, and in less time than could be imagined, returned to me with a glass of port wine and spices, that acted upon my empty stomach (which at that time would have rejected all solid food) with an instantaneous power of restoration; and for this glass the generous girl, without a murmur, paid out of her own humble purse, at a time, be it remembered, when she had scarcely wherewithal to purchase the bare necessities of life, and when she could have no reason to expect that I should ever be able to reimburse her. O, youthful benefactress! how often, in succeeding years, standing in solitary places, and thinking of thee with grief of heart and perfect love,—how often have I wished that, as in ancient times the curse of a father was believed to have a supernatural power, and to pursue its object with a fatal necessity of self-fulfillment,—even so the benediction of a heart oppressed with gratitude might have a like prerogative; might have power given to it from above to chase, to haunt, to waylay, to overtake, to pursue thee into the central darkness of a Lon-

don brothel, or (if it were possible) into the darkness of the grave, there to awaken thee with an authentic message of peace and forgiveness, and of final reconciliation !

Soon after the period of the last incident I have recorded, I met, in Albemarle-street, a gentleman of his late Majesty's household. This gentleman had received hospitalities, on different occasions, from my family ; and he challenged me upon the strength of my family likeness. I did not attempt any disguise ; I answered his questions ingenuously, and, on his pledging his word of honor that he would not betray me to my guardians, I gave him an address to my friend, the attorney. The next day I received from him a ten-pound bank note. The letter enclosing it was delivered, with other letters of business, to the attorney ; but, though his look and manner informed me that he suspected its contents, he gave it up to me honorably, and without demur.

This present, from the particular service to which it was applied, leads me naturally to speak of the purpose which had allured me up to London, and which I had been (to use a forensic word) *soliciting* from the first day of my arrival in London, to that of my final departure.

In so mighty a world as London, it will surprise my readers that I should not have found some means of staving off the last extremities of penury ; and it will strike them that two resources, at least, must have been open to me, namely, either to seek assistance from the friends of my family, or to turn my youthful talents and attainments into some channel of pecuniary emolument. As to the first course, I may observe, generally,

that what I dreaded beyond all other evils was the chance of being reclaimed by my guardians ; not doubting that whatever power the law gave them would have been enforced against me to the utmost ; that is, to the extremity of forcibly restoring me to the school which I had quitted ; a restoration which, as it would, in my eyes, have been a dishonor, even if submitted to voluntarily, could not fail, when extorted from me in contempt and defiance of my own wishes and efforts, to have been a humiliation worse to me than death, and which would indeed have terminated in death. I was, therefore, shy enough of applying for assistance even in those quarters where I was sure of receiving it, at the risk of furnishing my guardians with any clue for recovering me. But, as to London in particular, though doubtless my father had in his lifetime had many friends there, yet (as ten years had passed since his death) I remembered few of them even by name ; and never having seen London before, except once for a few hours, I knew not the address of even those few. To this mode of gaining help, therefore, in part the difficulty, but much more the paramount fear which I have mentioned, habitually indisposed me. In regard to the other mode, I now feel half inclined to join my reader in wondering that I should have overlooked it. As a corrector of Greek proofs (if in no other way), I might, doubtless, have gained enough for my slender wants. Such an office as this I could have discharged with an exemplary and punctual accuracy that would soon have gained me the confidence of my employers. But it must not be forgotten that, even for such an office as this, it was necessary that I should first of all have an

introduction to some respectable publisher ; and this I had no means of obtaining. To say the truth, however, it had never once occurred to me to think of literary labors as a source of profit. No mode sufficiently speedy of obtaining money had ever occurred to me, but that of borrowing it on the strength of my future claims and expectations. This mode I sought by every avenue to compass ; and amongst other persons I applied to a Jew named D——.

To this Jew, and to other advertising money-lenders (some of whom were, I believe, also Jews), I had introduced myself, with an account of my expectations ; which account, on examining my father's will at Doctor's Commons, they had ascertained to be correct. The person there mentioned as the second son of —— was found to have all the claims (or more than all) that I had stated : but one question still remained, which the faces of the Jews pretty significantly suggested, — was I that person ? This doubt had never occurred to me as a possible one ; I had rather feared, whenever my Jewish friends scrutinized me keenly, that I might be too well known to be that person, and that some scheme might be passing in their minds for entrapping me and selling me to my guardians. It was strange to me to find my own self, *materialiter* considered (so I expressed it, for I doted on logical accuracy of distinctions,) accused, or at least suspected, of counterfeiting my own self, *formaliter* considered. However, to satisfy their scruples, I took the only course in my power. Whilst I was in Wales, I had received various letters from young friends : these I produced, — for I carried them constantly in my pocket, — being, indeed, by this time,

almost the only relics of my personal incumbrances (excepting the clothes I wore), which I had not in one way or other disposed of. Most of these letters were from the Earl of —, who was, at that time, my chief (or rather only) confidential friend. These letters were dated from Eton. I had also some from the Marquis of —, his father, who, though absorbed in agricultural pursuits, yet having been an Etonian himself, and as good a scholar as a nobleman needs to be, still retained an affection for classical studies, and for youthful scholars. He had, accordingly, from the time that I was fifteen, corresponded with me; sometimes upon the great improvements which he had made, or was meditating, in the counties of M—— and SI——, since I had been there; sometimes upon the merits of a Latin poet; at other times, suggesting subjects to me on which he wished me to write verses.

On reading the letters, one of my Jewish friends agreed to furnish two or three hundred pounds on my personal security, provided I could persuade the young earl, — who was, by the way, not older than myself, — to guarantee the payment on our coming of age: the Jew's final object being, as I now suppose, not the trifling profit he could expect to make by me, but the prospect of establishing a connection with my noble friend, whose immense expectations were well known to him. In pursuance of this proposal on the part of the Jew, about eight or nine days after I had received the ten pounds, I prepared to go down to Eton. Nearly three pounds of the money I had given to my money-lending friend, on his alleging that the stamps must be bought, in order that the writings might be prepared whilst I

was away from London. I thought in my heart that he was lying; but I did not wish to give him any excuse for charging his own delays upon me. A smaller sum I had given to my friend the attorney (who was connected with the money-lenders as their lawyer), to which indeed, he was entitled for his unfurnished lodgings. About fifteen shillings I had employed in reëstablishing (though in a very humble way) my dress. Of the remainder, I gave one quarter to Ann, meaning, on my return, to have divided with her whatever might remain. These arrangements made, soon after six o'clock, on a dark winter evening, I set off, accompanied by Ann, towards Piccadilly: for it was my intention to go down as far as Salt Hill on the Bath or Bristol mail. Our course lay through a part of the town which has now all disappeared, so that I can no longer retrace its ancient boundaries: Swallow street, I think it was called. Having time enough before us, however, we bore away to the left, until we came into Golden square: there, near the corner of Sherrard street, we sat down, not wishing to part in the tumult and blaze of Piccadilly. I had told her of my plans some time before; and now I assured her again that she should share in my good fortune, if I met with any; and that I would never forsake her, as soon as I had power to protect her. This I fully intended, as much from inclination as from a sense of duty; for setting aside gratitude, which, in any case, must have made me her debtor for life, I loved her as affectionately as if she had been my sister; and at this moment with seven-fold tenderness, from pity at witnessing her extreme dejection. I had, apparently, most reason for dejection, because I was leaving the

savior of my life ; yet I, considering the shock my health had received, was cheerful and full of hope. She, on the contrary, who was parting with one who had had little means of serving her, except by kindness and brotherly treatment, was overcome by sorrow : so that, when I kissed her at our final farewell, she put her arms about my neck, and wept, without speaking a word. I hoped to return in a week at furthest, and I agreed with her that on the fifth night from that, and every night afterwards, she should wait for me, at six o'clock, near the bottom of Great Titchfield street, which had been our customary haven, as it were, of rendezvous, to prevent our missing each other in the great Mediterranean of Oxford street. This, and other measures of precaution, I took : one, only, I forgot. She had either never told me, or (as a matter of no great interest) I had forgotten, her surname. It is a general practice, indeed, with girls of humble rank in her unhappy condition, not (as novel reading women of higher pretensions) to style themselves *Miss Douglass*, *Miss Montague*, &c.; but simply by their christian names, *Mary*, *Jane*, *Frances*, &c. Her surname, as the surest means of tracing her, I ought now to have inquired ; but the truth is, having no reason to think that our meeting could, in consequence of a short interruption, be more difficult or uncertain than it had been for so many weeks, I had scarcely for a moment adverted to it as necessary, or placed it amongst my memoranda against this parting interview ; and my final anxieties being spent in comforting her with hopes, and in pressing upon her the necessity of getting some medicine for a violent cough and hoarseness with which

she was troubled, I wholly forgot it until it was too late to recall her.

It was past eight o'clock when I reached the Gloucester Coffee-House, and the Bristol Mail being on the point of going off, I mounted on the outside. The fine fluent motion* of this mail soon laid me asleep. It is somewhat remarkable that the first easy or refreshing sleep which I had enjoyed for some months was on the outside of a mail-coach, — a bed which, at this day, I find rather an uneasy one. Unfortunately, indeed, I went rather further than I intended ; for so genial and refreshing was my sleep, that the next time, after leaving Hounslow, that I fully awoke, was upon the sudden pulling up of the mail (possibly at a post-office), and, on inquiry, I found that we had reached Maidenhead, six or seven miles, I think, ahead of Salt Hill. I immediately set forward, or, rather, backward, on foot. It must have been nearly midnight ; but so slowly did I creep along, that I heard a clock in a cottage strike four before I turned down the lane from Slough to Eton.

In the road between Slough and Eton I fell asleep ; and just as the morning began to dawn, I was awakened by the voice of a man standing over me and surveying me. I know not what he was. He was an ill-looking fellow, but not, therefore, of necessity, an ill-meaning fellow ; or if he were, I suppose he thought that no person sleeping out of doors in winter could be worth robbing. In which conclusion, however, as it regarded myself, I beg to assure him, if he should be among my readers,

* The Bristol Mail is the best appointed in the kingdom, owing to the double advantage of an unusually good road, and of an extra sum for expenses subscribed by the Bristol merchants.

he was mistaken. After a slight remark, he passed on. I was not sorry at his disturbance, as it enabled me to pass through Eton before people were generally up. The night had been heavy and lowering, but towards the morning it had changed to a slight frost, and the ground and the trees were now covered with rime. I slipped through Eton unobserved ; washed myself, and, as far as possible, adjusted my dress, at a little public house in Windsor ; and, about eight o'clock, went down towards Pote's. On my road I met some junior boys, of whom I made inquiries. An Etonian is always a gentleman, and, in spite of my shabby habiliments, they answered me civilly. My friend, Lord —, was gone to the university of —. “ *Ibi omnis effusus labor !* ” I had, however, other friends at Eton ; but it is not to all who wear that name in prosperity that a man is willing to present himself in distress. On recollecting myself, however, I asked for the Earl of D—, to whom (though my acquaintance with him was not so intimate as with some others) I should not have shrunk from presenting myself under any circumstances. He was still at Eton, though, I believe, on the wing for Cambridge. I called, was received kindly, and asked to breakfast.

Lord D— placed before me a most magnificent breakfast. It was really so ; but in my eyes it seemed trebly magnificent, from being the first regular meal, the first “ good man's table,” that I had sat down to for months. Strange to say, however, I could scarcely eat anything. On the day when I first received my ten-pound bank-note, I had gone to a baker's shop and bought a couple of rolls ; this very shop I had two

months or six weeks before surveyed with an eagerness of desire which it was almost humiliating to me to recollect. I remembered the story about Otway; and feared that there might be danger in eating too rapidly. But I had no need for alarm; my appetite was quite sunk, and I became sick before I had eaten half of what I had bought. This effect, from eating what approached to a meal, I continued to feel for weeks; or, when I did not experience any nausea, part of what I ate was rejected, sometimes with acidity, sometimes immediately and without any acidity. On the present occasion, at Lord D——'s table, I found myself not at all better than usual; and, in the midst of luxuries, I had no appetite. I had, however, unfortunately, at all times a craving for wine; I explained my situation, therefore, to Lord D——, and gave him a short account of my late sufferings, at which he expressed great compassion, and called for wine. This gave me a momentary relief and pleasure; and on all occasions, when I had an opportunity, I never failed to drink wine, which I worshipped then as I have since worshipped opium. I am convinced, however, that this indulgence in wine continued to strengthen my malady, for the tone of my stomach was apparently quite sunk; but, by a better regimen, it might sooner, and, perhaps, effectually, have been revived. I hope that it was not from this love of wine that I lingered in the neighborhood of my Eton friends; I persuaded myself *then* that it was from reluctance to ask of Lord D——, on whom I was conscious I had not sufficient claims, the particular service in quest of which I had come to Eton. I was, however, unwilling to lose my journey, and, — I

asked it. Lord D——, whose good nature was unbounded, and which, in regard to myself, had been measured rather by his compassion perhaps for my condition, and his knowledge of my intimacy with some of his relatives, than by an over-rigorous inquiry into the extent of my own direct claims, faltered, nevertheless, at this request. He acknowledged that he did not like to have any dealings with money-lenders, and feared lest such a transaction might come to the ears of his connections. Moreover, he doubted whether *his* signature, whose expectations were so much more bounded than those of ——, would avail with my unchristian friends. However, he did not wish, as it seemed, to mortify me by an absolute refusal ; for, after a little consideration, he promised, under certain conditions, which he pointed out, to give his security. Lord D —— was at this time not eighteen years of age ; but I have often doubted, on recollecting, since, the good sense and prudence which on this occasion he mingled with so much urbanity of manner (an urbanity which in him wore the grace of youthful sincerity), whether any statesman — the oldest and the most accomplished in diplomacy — could have acquitted himself better under the same circumstances. Most people, indeed, cannot be addressed on such a business, without surveying you with looks as austere and unpropitious as those of a Saracen's head.

Recomforted by this promise, which was not quite equal to the best, but far above the worst, that I had pictured to myself as possible, I returned in a Windsor coach to London three days after I had quitted it. And now I come to the end of my story. The Jews

did not approve of Lord D——'s terms ; whether they would in the end have acceded to them, and were only seeking time for making due inquiries, I know not ; but many delays were made, — time passed on, — the small fragment of my bank-note had just melted away, and before any conclusion could have been put to the business, I must have relapsed into my former state of wretchedness. Suddenly, however, at this crisis, an opening was made, almost by accident, for reconciliation with my friends. I quitted London in haste, for a remote part of England ; after some time, I proceeded to the university ; and it was not until many months had passed away, that I had it in my power again to revisit the ground which had become so interesting to me, and to this day remains so, as the chief scene of my youthful sufferings.

Meantime, what had become of poor Ann ? For her I have reserved my concluding words ; according to our agreement, I sought her daily, and waited for her every night, so long as I stayed in London, at the corner of Titchfield-street. I inquired for her of every one who was likely to know her ; and during the last hours of my stay in London, I put into activity every means of tracing her that my knowledge of London suggested, and the limited extent of my power made possible. The street where she had lodged I knew, but not the house ; and I remembered, at last, some account which she had given of ill treatment from her landlord, which made it probable that she had quitted those lodgings before we parted. She had few acquaintances ; most people, besides, thought that the earnestness of my inquiries arose from motives which moved

their laughter or their slight regard ; and others, thinking that I was in chase of a girl who had robbed me of some trifles, were naturally and excusably indisposed to give me any clue to her, if, indeed, they had any to give. Finally, as my despairing resource, on the day I left London, I put into the hands of the only person who (I was sure) must know Ann by sight, from having been in company with us once or twice, an address to —— in ——shire, at that time the residence of my family. But to this hour, I have never heard a syllable about her. This, amongst such troubles as most men meet with in this life, has been my heaviest affliction. If she lived, doubtless we must have been sometimes in search of each other, at the very same moment, through the mighty labyrinths of London ; perhaps even within a few feet of each other, — a barrier no wider, in a London street, often amounting in the end to a separation for eternity ! During some years, I hoped that she *did* live ; and I suppose that, in the literal and unrhetoical use of the word *myriad*, I may say, that on my different visits to London, I have looked into many, many myriads of female faces in the hope of meeting her. I should know her again amongst a thousand, if I saw her for a moment ; for, though not handsome, she had a sweet expression of countenance, and a peculiar and graceful carriage of the head. I sought her, I have said, in hope. So it was for years ; but now I should fear to see her ; and her cough, which grieved me when I parted with her, is now my consolation. I now wish to see her no longer, but think of her, more gladly, as one long since laid in the grave, — in the grave, I would hope, of a Magdalen ; — taken

away, before injuries and cruelty had blotted out and transfigured her ingenuous nature, or the brutalities of ruffians had completed the ruin they had begun.

So then, Oxford-street, stony-hearted stepmother, thou that listenest to the sighs of orphans, and drinkest the tears of children, at length I was dismissed from thee! — the time was come, at last, that I no more should pace in anguish thy never-ending terraces; no more should dream, and wake in captivity to the pangs of hunger. Successors, too many, to myself and Ann, have, doubtless, since then trodden in our footsteps; inheritors of our calamities; other orphans than Ann have sighed; tears have been shed by other children; and thou, Oxford-street, hast since echoed to the groans of innumerable hearts. For myself, however, the storm which I had outlived seemed to have been the pledge of a long fair weather; the premature sufferings which I had paid down, to have been accepted as a ransom for many years to come, as a price of long immunity from sorrow; and if again I walked in London, a solitary and contemplative man (as oftentimes I did), I walked for the most part in serenity and peace of mind. And, although it is true that the calamities of my novitiate in London had struck roots so deeply in my bodily constitution that afterwards they shot up and flourished afresh, and grew into a noxious umbrage that has overshadowed and darkened my latter years, yet these second assaults of suffering were met with a fortitude more confirmed, with the resources of a maturer intellect, and with alleviations from sympathizing affection, how deep and tender!

X.

THE PRIORY.

THAT episode, or impassioned parenthesis in my life, which is comprehended in "The Confessions of the Opium Eater," had finished ; suppose it over and gone, and once more after the storms of London, suppose me resting from my dreadful remembrances, in the deep monastic tranquillity of St. John's Priory ; and just then by accident, with no associates but my mother and my uncle.

What was the Priory like ? Was it young or old, handsome or plain ? What was my uncle the Captain like ? Young or old, handsome or plain ? Wait a little my reader ; give me time and I will tell you all. My uncle's leave of absence from India had not expired ; and this accident furnished us all with an opportunity of witnessing his preternatural activity.

In 1800-1801, my mother had become dissatisfied with Bath as a residence ; and, being free from all ties connecting her with any one county of England rather than another, she resolved to traverse the most attractive parts of the island, and, upon personal inspection, to select a home ; not a ready-built home, but the ground on which she might herself create one ; for it happened that amongst the few infirmities besetting my mother's habits and constitution of mind, was the costly one of seeking her chief intellectual excitement in

architectural creations. The qualifications insisted on were these five : good medical advice somewhere in the neighborhood ; first rate means of education ; elegant, (or, what most people might think, aristocratic) society ; agreeable scenery : and so far the difficulty was not insuperable in the way of finding all the four advantages concentrated. But my mother insisted on a fifth, which in those days insured the instant shipwreck of the entire scheme ; this was a church of England parish clergyman, who was to be strictly orthodox, faithful to the articles of our English church, yet to these articles as interpreted by Evangelical divinity. My mother's views were precisely those of her friend Mrs. Hannah More, of Wilberforce, of Henry Thornton, of Zachary Macaulay (father of the historian), and generally of those who were then known amongst sneerers as "the Clapham saints." This one requisition it was on which the scheme foundered. And the fact merits recording as an exposition of the broad religious difference between the England of that day and of this. At present, no difficulty would be found as to this fifth requisition. "Evangelical" clergymen are now sown broad-cast ; at that period, there were not, on an average, above six or eight in each of the fifty-two counties.

The conditions, as a whole, were in fact incapable of being realized ; where two or three were attained, three or two failed. It was too much to exact so many advantages from any one place, unless London ; or really, if any other place could be looked to with hope in such a case, that place was Bath — the very city my mother was preparing to leave. Yet, had this been otherwise, and the prospect of success more promising, I have not

a doubt that the pretty gem, which suddenly was offered at a price unintelligibly low, in the ancient city of Chester, would have availed (as instantly it *did* avail, and, perhaps, ought to have availed) in obscuring those five conditions of which else each separately for itself had seemed a *conditio sine quâ non*. This gem was an ancient house, on a miniature scale, called the *Priory*; and, until the dissolution of religious houses in the earlier half of the sixteenth century, had formed part of the Priory attached to the ancient church (still flourishing) of St. John's. The glory of the house internally lay in the monastic kitchen; and, secondly, in what a Frenchman would have called, properly, Sir Robert's own *apartment** of three rooms; but, thirdly and chiefly, in a pile of ruined archways, most picturesque so far as they went, but so small that Drury Lane could easily have found room for them on its stage. These stood in the miniature pleasure-ground, and were constantly resorted to by artists for specimens of architectural decays, or of nature working for the concealment of such decays by her ordinary processes of gorgeous floral vegetation. Ten rooms there may have been in the Priory, as offered to my mother for less than five hundred pounds. A drawing-room, bedrooms, dressing-rooms, etc., making about ten more,

**Apartment*.—Our English use of the word "apartment" is absurd, since it leads to total misconceptions. We read in French memoirs innumerable of *the king's apartment*, of *the queen's apartment*, etc., and for us English the question arises, How? had the king, had her majesty, only one room? But, my friend, they might have a thousand rooms, and yet have only one apartment. An apartment means, in the continental use, a section or *compartment* of an edifice.

were added by my mother for a sum under one thousand pounds. The same miniature scale was observed in all these additions. And, as the Priory was not within the walls of the city, whilst the river Dee, flowing immediately below, secured it from annoyance on one side, and the church, with its adjacent church-yard, insulated it from the tumults of life on all the other sides, an atmosphere of conventual stillness and tranquillity brooded over it and all around it forever.

Such was the house, such was the society, in which I now found myself; and upon the whole I might describe myself as being, according to the modern phrase, "in a false position." I had, for instance, a vast superiority, as was to have been expected, in bookish attainments, and in adroitness of logic; whilst, on the other hand, I was ridiculously short-sighted or blind in all fields of ordinary human experience. It must not be supposed that I regarded my own particular points of superiority, or that I used them, with any vanity or view to present advantages. On the contrary, I sickened over them, and labored to defeat them. But in vain I sowed errors in my premises, or planted absurdities in my assumptions. Vainly I tried such blunders as putting four terms into a syllogism, which, as all the world knows, ought to run on three; a tripod it ought to be, by all rules known to man, and, behold, I forced it to become a quadruped. Upon my uncle's military haste, and tumultuous energy in pressing his opinions, all such delicate refinements were absolutely thrown away. With disgust *I* saw, with disgust *he* saw, that too apparently the advantage lay with me in the result. What gave another feature of distraction and incoherency to my

position was, that I still occupied the position of a reputed boy, nay, a child, in the estimate of my audience, and of a child in disgrace. Time enough had not passed since my elopement from school to win for me, in minds so fresh from that remembrance, a station of purification and assoilment. Oxford might avail to assoil me, and to throw into a distant retrospect my boyish trespasses ; but as yet Oxford had not arrived.

Many discussions wore to me a comic shape. But altogether serious were the disputes upon INDIA — a topic on separate grounds equally interesting to us all, as the mightiest of English colonies, and the superb monument of demoniac English energy, revealing itself in such men as Clive, Hastings, and soon after in the two Wellesleys. To my mother, as the grave of one brother, as the home of another, and as a new centre from which Christianity (she hoped) would mount like an eagle ; for just about that time the Bible Society was preparing its initial movements ; whilst to my uncle, India appeared as the *arena* upon which his activities were yet to find their adequate career. With respect to the Christianization of India, my uncle assumed a hope which he did not really feel ; and in another point, more trying to himself personally, he had soon an opportunity for showing the sincerity of this deference to his spiritual-minded sister. For, very soon after his return to India, he received a civil appointment (*Superintendent of Military Buildings in Bengal*), highly lucrative, and the more so as it could be held conjointly with his military rank ; but a good deal of its pecuniary advantages was said to lie in fees, or perquisites, privately offered, but perfectly regular and

official, which my mother (misunderstanding the Indian system) chose to call "bribes." A very ugly word was *that*; but I argued that even at home, even in the courts at Westminster, in the very fountains of justice, private fees constituted one part of the salaries — a fair and official part, so long as Parliament had not made such fees illegal by commuting them for known and fixed equivalents.

It was mere ignorance of India, as I dutifully insisted against "Mamma," that could confound these regular oriental "nuzzers" with the clandestine wages of corruption. The *pot-de-vin* of French tradition, the pair of gloves (though at one time very costly gloves) to an English judge of assize on certain occasions, never was offered nor received in the light of a bribe. And (until regularly abolished by the legislature) I insisted — but vainly insisted — that these and similar *honoraria* ought to be accepted, because else you were lowering the prescriptive rights and value of the office, which you — a mere *locum tenens* for some coming successor — had no right to do upon a solitary scruple or crotchet, arising probably from dyspepsia. Better men, no doubt, than ever stood in *your* stockings, had pocketed thankfully the gifts of ancient, time-honored custom. My uncle, however, though not with the carnal recusancy which besieged the spiritual efforts of poor Cuthbert Headrigg, that incorrigible worldling, yet still with intermitting doubts, followed my mother's earnest entreaties, and the more meritoriously (I conceive), as he yielded, in a point deeply affecting his interest, to a system of arguments very imperfectly convincing to his understanding. He held the office in

question for as much (I believe) as eighteen or nineteen years ; and, by knowing old bilious Indians, who laughed immoderately at my uncle and my mother, as the proper growth of a priory or some such monastic establishment, I have been assured that nothing short of two hundred thousand pounds ought, under the long tenure of office, to have been remitted to England. Unquestionably, my uncle's system of living was under no circumstances a self-denying one. To enjoy, and to make others enjoy — *that* was his law of action. Indeed, a more liberal creature, or one of more princely munificence, never lived.

It might seem useless to call back any fragment of conversations relating to India which passed more than fifty years ago, were it not for two reasons : one of which is this, — that the errors (natural at that time) which I vehemently opposed, not from any greater knowledge that I had, but from closer reflection, are even now the prevailing errors of the English people. My mother, for instance, uniformly spoke of the English as the subverters of ancient thrones. I, on the contrary, insisted that nothing political was ancient in India. Our own original opponents, the Rajahs of Oude and Bengal, had been all upstarts : in the Mysore, again, our more recent opponents, Hyder, and his son Tippoo, were new men altogether, whose grandfathers were quite unknown. Why was it that my mother, why is it that the English public at this day, connect so false an image — that of high, cloudy antiquity — with the thrones of India ? It is simply from an old habit of associating the spirit of change and rapid revolution with the activities of Europe ; so that, by a natu-

ral reâction of thought, the Orient is figured as the home of motionless monotony.

Another argument against England urged by my mother (but equally urged by the English people at this day) was, that she had in no eminent sense been a benefactress to India; or, expressing it in words of later date, that the only memorials of our rule, supposing us suddenly ejected from India, would be vast heaps of champagne-bottles. I, on the other hand, alleged that our benefits, like all truly great and lasting benefits (religious benefits, for instance), must not be sought in external memorials of stone and masonry. Higher by far than the Mogul gifts of mile-stones, or travelling stations, or even roads and tanks, were the gifts of security, of peace, of law, and settled order. These blessing were travelling as fast as our rule advanced. My mother, in fact, a great reader of the poet Cowper, drew from *him* her notions of Anglo-Indian policy and its effects. Cowper, in his "Task," puts the question,—

"Is India free? and does she wear her plumed
And jewelled turban with a smile of peace,
Or do we grind her still?"

Pretty much the same authority it is which the British public of this day has for its craze upon the subject of English oppression among the Hindoos.

My uncle, meantime, who from his Indian experience should reasonably have known so much better, was disposed from the mere passive habits of hearing and reading unresistingly so many assaults of this tone against our Indian policy, to go along with my mother. But he was too just, when forced into reflection upon the subject, not

to bend at times to my way of stating the case for England. Suddenly, however, our Indian discussions were brought to a close by the following incident. My uncle had brought with him to England some Arabian horses, and amongst them a beautiful young Persian mare, called Sumroo, the gentlest of her race. Sumroo it was that he happened to be riding, upon a frosty day. Unused to ice, she came down with him, and broke his right leg. This accident laid him up for a month, during which my mother and I read to him by turns. One book, which one day fell to my share by accident, was De Foe's "Memoirs of a Cavalier." This book attempts to give a picture of the Parliamentary war; but in some places an unfair, and everywhere a most superficial account. I said so; and my uncle, who had an old craze in behalf of the book, opposed me with asperity; and, in the course of what he said, under some movement of ill-temper, he asked me, in a way which I felt to be taunting, how I could consent to waste my time as I did. Without any answering warmth, I explained that my guardians, having quarrelled with me, would not grant for my use anything beyond my school allowance of one hundred pounds per annum. But was it not possible that even this sum might by economy be made to meet the necessities of the case? I replied that, from what I had heard, very probably it was. Would I undertake an Oxford life upon such terms? Most gladly, I said. Upon that opening he spoke to my mother; and the result was, that, within seven days from the above conversation, I found myself entering that time-honored university.

XI.

OXFORD.

It was in winter, and in the wintry weather of the year 1803, that I first entered Oxford with a view to its vast means of education, or rather with a view to its vast advantages for study. Once before I had been at Oxford: but *that* was as a transient visitor with Lord W——, when we were both children. Now, on the contrary, I approached these venerable towers in the character of a student, and with the purpose of a long connection; personally interested in the constitution of the university, and obscurely anticipating that in this city, or at least during the period of my nominal attachment to this academic body, the remoter parts of my future life would unfold before me. All hearts were at this time occupied with the public interests of the country. The “sorrow of the time” was ripening to a second harvest. Napoleon had commenced his Vandal, or rather Hunnish war with Britain, in the spring of this year, about eight months before; and profound public interest it was, into which the very coldest hearts entered, that a little divided with me the else monopolizing awe attached to the solemn act of launching myself upon the world. That expression may seem too strong as applied to one who had already been for many months a houseless wanderer in Wales, and a solitary roamer in the streets of London. But in those situations, it must be remembered, I was an

unknown, unacknowledged vagrant ; and without money I could hardly run much risk, except of breaking my neck. The perils, the pains, the pleasures, or the obligations, of the world, scarcely exist in a proper sense for him who has no funds. Perfect weakness is often secure : it is by imperfect power, turned against its master, that men are snared and decoyed. Here in Oxford I should be called upon to commence a sort of establishment upon the splendid English scale ; here I should share in many duties and responsibilities, and should become henceforth an object of notice to a large society. Now first becoming separately and individually answerable for my conduct, and no longer absorbed into the general unit of a family, I felt myself, for the first time, burthened with the anxieties of a man, and a member of the world.

Oxford, ancient mother ! hoary with ancestral honors, time-honored, and, haply, it may be, time-shattered power — I owe thee nothing ! Of thy vast riches I took not a shilling, though living amongst multitudes who owed to thee their daily bread. Not the less I owe thee justice ; for that is a universal debt. And at this moment, when I see thee called to thy audit by unjust and malicious accusers — men with the hearts of inquisitors and the purposes of robbers — I feel towards thee something of filial reverence and duty. However, I mean not to speak as an advocate, but as a conscientious witness in the simplicity of truth ; feeling neither hope nor fear of a personal nature, without fee, and without favor.

But, to enter upon my own history, and my sketch of Oxford life. — Late on a winter's night, in the lat-

ter half of December, 1803, when a snow-storm, and a heavy one, was already gathering in the air, a lazy Birmingham coach, moving at four and a half miles an hour, brought me through the long northern suburb of Oxford, to a shabby coach-inn, situated in the Corn Market. Business was out of the question at that hour. But the next day I assembled all the acquaintances I had in the university, or had to my own knowledge; and to them, in council assembled, propounded my first question; What college would they, in their superior state of information, recommend to my choice? For my part, supposing other things equal, I greatly preferred the most populous college, as being that in which any single member, who might have reasons for standing aloof from the general habits of expense, of intervisiting, etc., would have the best chance of escaping a jealous notice. However, amongst those "other things" which I presumed equal, one held a high place in my estimation, which a little inquiry showed to be very far from equal. All the colleges have chapels, but all have not organs; nor, amongst those which have, is the same large use made of the organ. Some preserve the full cathedral service; others do not. Christ Church, meantime, fulfilled *all* conditions: for the chapel here happens to be the cathedral of the diocese; the service, therefore, is full and ceremonial; the college, also, is far the most splendid, both in numbers, rank, wealth, and influence. Hither I resolved to go; and immediately I prepared to call on the head.

The "head," as he is called generically, of an Oxford college (his *specific* appellation varies almost with

every college — principal, provost, master, rector, warden, etc.), is a greater man than the uninitiated suppose. His situation is generally felt as conferring a degree of rank not much less than episcopal; and, in fact, the head of Brazennose at that time, who happened to be the Bishop of Bangor, was not held to rank much above his brothers in office. Such being the rank of heads generally, *a fortiori*, that of Christ Church was to be had in reverence; and this I knew. He is always, *ex officio*, dean of the diocese; and, in his quality of college head, he only, of all deans that ever were heard of, is uniformly considered a greater man than his own diocesan. But it happened that the present dean had even higher titles to consideration. Dr. Cyril Jackson had been tutor to the Prince of Wales (George IV.); he had repeatedly refused a bishopric; and *that*, perhaps, is entitled to place a man one degree above him who has accepted one. He was also supposed to have made a bishop, and afterwards, at least, it is certain that he made his own brother a bishop. All things weighed, Dr. Cyril Jackson seemed so very great a personage that I now felt the value of my long intercourse with great Dons in giving me confidence to face a lion of this magnitude.

The Dean was sitting in a spacious library or study, elegantly, if not luxuriously furnished. Footmen, stationed as repeaters, as if at some fashionable rout, gave a momentary importance to my unimportant self, by the thundering tone of their annunciations. All the machinery of aristocratic life seemed indeed to intrench this great Don's approaches; and I was really surprised that so very great a man should condescend to

rise on my entrance. But I soon found that, if the Dean's station and relation to the higher orders had made him lofty, those same relations had given a peculiar suavity to his manners. Here, indeed, as on other occasions, I noticed the essential misconception, as to the demeanor of men of rank, which prevails amongst those who have no personal access to their presence. In the fabulous pictures of novels (such novels as once abounded), and in newspaper reports of conversations, real or pretended, between the king and inferior persons, we often find the writer expressing *his* sense of aristocratic assumption, by making the king address people without their titles. The Duke of Wellington, for instance, or Lord Liverpool, figures usually, in such scenes, as "Wellington," or "Arthur," and as "Liverpool." In a very long conversation of a general nature upon the course of my studies, and the present direction of my reading, Dr. Cyril Jackson treated me just as he would have done his equal in station and in age. Coming, at length, to the particular purpose of my visit at this time to himself, he assumed a little more of his official stateliness. He condescended to say that it would have given him pleasure to reckon me amongst his flock; "but sir," he said, in a tone of some sharpness, "your guardians have acted improperly. It was their duty to have given me at least one year's notice of their intention to place you at Christ Church. At present I have not a dog-kennel in my college untenanted." Upon this, I observed that nothing remained for me to do but to apologise for having occupied so much of his time; that, for myself, I now first heard of this preliminary application; and that, as

to my guardians, I was bound to acquit them of all oversight in this instance, they being no parties to my present scheme. The Dean expressed his astonishment at this statement. I, on my part, was just then making my parting bows, and had reached the door, when a gesture of the Dean's, courteously waving me back to the sofa I had quitted, invited me to resume my explanations; and I had a conviction at the moment that the interview would have terminated in the Dean's suspending his standing rule in my favor. But, just at that moment, the thundering heralds of the Dean's hall announced some man of high rank: the sovereign of Christ Church seemed distressed for a moment; but then recollecting himself, bowed in a way to indicate that I was dismissed. And thus it happened that I did not become a member of Christ Church.

A few days passed in thoughtless indecision. At the end of that time, a trivial difficulty arose to settle my determination. I had brought about fifty guineas to Oxford; but the expenses of an Oxford inn, with almost daily entertainments to young friends, had made such inroads upon this sum, that, after allowing for the contingencies incident to a college initiation, enough would not remain to meet the usual demand for what is called "caution money." This is a small sum, properly enough demanded of every student, when matriculated, as a pledge for meeting any loss from unsettled arrears, such as his sudden death or his unannounced departure might else continually be inflicting upon his college. By releasing the college, therefore, from all necessity for degrading vigilance or persecution, this demand

does, in effect, operate beneficially to the feelings of all parties. In most colleges it amounts to twenty-five pounds: in one only it was considerably less. And this trifling consideration it was, concurring with a reputation *at that time* for relaxed discipline, which finally determined me in preferring W—— College to all others. This college had the capital disadvantage, in my eyes, that its chapel possessed no organ, and no musical service. But any other choice would have driven me to an instant call for more money — a measure which, as too flagrantly in contradiction to the whole terms on which I had volunteered to undertake an Oxford life, I could not find nerves to face.

The reader will understand that a year spent either in the valleys of Wales, or upon the streets of London, a wanderer, too often houseless in both situations, might naturally have peopled the mind of one constitutionally disposed to solemn contemplations with memorials of human sorrow and strife too profound to pass away for years.

Thus, then, it was — past experience of a very peculiar kind, the agitations of many lives crowded into the compass of a year or two, in combination with a peculiar structure of mind — offered one explanation of the very remarkable and unsocial habits which I adopted at college; but there was another not less powerful, and not less unusual. In stating this, I shall seem to some persons, covertly designing an affront to Oxford. But that is far from my intention. It is no-ways peculiar to Oxford, but will, doubtless, be found in every university throughout the world, that the

younger part of the members—the undergraduates, I mean, generally, whose chief business must have lain amongst the great writers of Greece and Rome—cannot have found leisure to cultivate extensively their own domestic literature. Not so much that time will have been wanting; but that the whole energy of the mind, and the main course of the subsidiary studies and researches, will naturally have been directed to those difficult languages amongst which lie their daily tasks. I make it no subject of complaint or scorn, therefore, but simply state it as a fact, that few or none of the Oxford undergraduates, with whom parity of standing threw me into collision at my first outset, knew anything at all of English literature. The *Spectator* seemed to me the only English book of a classical rank which they had read; and even this less for its inimitable delicacy, humor, and refined pleasantry in dealing with manners and characters, than for its insipid and meagre essays, ethical or critical. This was no fault of theirs: they had been sent to the book chiefly as a subject for Latin translations, or of other exercises; and, in such a view, the vague generalities of superficial morality were more useful and more manageable than sketches of manner or character, steeped in national peculiarities. To translate the terms of whig politics into classical Latin, would be as difficult as it might be for a whig himself to give a consistent account of those politics from the year 1688. Natural, however, and excusable, as this ignorance might be, to myself it was intolerable and incomprehensible. Already, at fifteen, I had made myself familiar with the great English poets.

About sixteen, or not long after, my interest in the story of Chatterton had carried me over the whole ground of the Rowley controversy; and that controversy, by a necessary consequence, had so familiarized me with the "Black Letter," that I had begun to find an unaffected pleasure in the ancient English metrical romances; and in Chaucer, though acquainted as yet only with part of his works, I had perceived and had felt profoundly those divine qualities, which, even at this day, are so languidly acknowledged by his unjust countrymen. With this knowledge, and this enthusiastic knowledge of the elder poets — of those most remote from easy access — I could not well be a stranger in other walks of our literature, more on a level with the general taste, and nearer to modern diction, and, therefore, more extensively multiplied by the press.

In some parts, then, having even a profound knowledge of our literature, in all parts having some, I felt it to be impossible that I should familiarly associate with those who had none at all; not so much as a mere historical knowledge of the literature in its capital names and their chronological succession. Do I mention this in disparagement of Oxford? By no means. Among the undergraduates of higher standing, and occasionally, perhaps, of my own, I have since learned that many might have been found eminently accomplished in this particular. But seniors do not seek after juniors; they must be sought; and, with my previous bias to solitude, a bias equally composed of impulses and motives, I had no disposition to take trouble in seeking any man for any purpose.

But, on this subject, a fact still remains to be told, of which I am justly proud ; and it will serve, beyond anything else that I can say, to measure the degree of my intellectual development. On coming to Oxford, I had taken up one position in advance of my age by full thirty years : that appreciation of Wordsworth, which it has taken full thirty years to establish amongst the public, I had already made, and had made operative to my own intellectual culture in the same year when I clandestinely quitted school. Already, in 1802, I had addressed a letter of fervent admiration to Mr. Wordsworth. I did not send it until the spring of 1803 ; and, from misdirection, it did not come into his hands for some months. But I had an answer from Mr. Wordsworth before I was eighteen ; and that my letter was thought to express the homage of an enlightened admirer, may be inferred from the fact that his answer was long and full.

* * * * *

Oxford, ancient mother ! and thou, Cambridge, twin-light of England ! be vigilant and erect, for the enemy stands at all your gates ! Two centuries almost have passed since the boar was within your vineyards, laying waste and desolating your heritage. Yet that storm was not final, nor that eclipse total. May this also prove but a trial and a shadow of affliction ! which affliction, may it prove to you, mighty incorporations, what, sometimes, it is to us, poor, frail *homunculi* — a process of purification, a solemn and oracular warning ! And, when that cloud is overpast, then, rise, ancient powers, wiser and better — ready, like the λαμπροδηφοροι

of old, to enter upon a second *stadium*, and to transmit the sacred torch through a second period of twice* five hundred years. So prays a loyal *alumnus*, whose presumption, if any be, in taking upon himself a monitory tone, is privileged by zeal and filial anxiety.

* Oxford may confessedly claim a duration of that extent ; and the pretensions of Cambridge, in that respect, if less aspiring, are however, **as I believe**, less accurately determined.

XII.

OPIUM.

IT is so long since I first took opium, that if it had been a trifling incident in my life, I might have forgotten its date : but cardinal events are not to be forgotten ; and, from circumstances connected with it, I remember that it must be referred to the autumn of 1804. During that season I was in London, having come thither for the first time since my entrance at college. And my introduction to opium arose in the following way : From an early age I had been accustomed to wash my head in cold water at least once a day ; being suddenly seized with tooth-ache, I attributed it to some relaxation caused by an accidental intermission of that practice ; jumped out of bed, plunged my head into a basin of cold water, and, with hair thus wetted, went to sleep. The next morning, as I need hardly say, I awoke with excruciating rheumatic pains of the head and face, from which I had hardly any respite for about twenty days. On the twenty-first day I think it was, and on a Sunday, that I went out into the streets ; rather to run away, if possible, from my torments, than with any distinct purpose. By accident, I met a college acquaintance, who recommended opium. Opium ! dread agent of unimaginable pleasure and pain ! I had heard of it as I had heard of manna or of ambrosia, but no further ; how unmeaning a sound was it at that time !

what solemn chords does it now strike upon my heart! what heart-quaking vibrations of sad and happy remembrances! Reverting for a moment to these, I feel a mystic importance attached to the minutest circumstances connected with the place, and the time, and the man (if man he was), that first laid open to me the paradise of opium-eaters. It was a Sunday afternoon, wet and cheerless; and a duller spectacle this earth of ours has not to show than a rainy Sunday in London. My road homewards lay through Oxford-street; and near "the *stately* Pantheon" (as Mr. Wordsworth has obligingly called it) I saw a druggist's shop. The druggist (unconscious minister of celestial pleasures!) as if in sympathy with the rainy Sunday, looked dull and stupid, just as any mortal druggist might be expected to look on a Sunday; and when I asked for the tincture of opium, he gave it to me as any other man might do; and, furthermore, out of my shilling returned to me what seemed to be a real copper half-penny, taken out of a real wooden drawer. Nevertheless, in spite of such indications of humanity, he has ever since existed in my mind as a beatific vision of an immortal druggist, sent down to earth on a special mission to myself.

Arrived at my lodgings, it may be supposed that I lost not a moment in taking the quantity prescribed. I was necessarily ignorant of the whole art and mystery of opium-taking; and what I took, I took under every disadvantage. But I took it; and in an hour,—oh heavens! what a revulsion! what an upheaving, from its lowest depths, of the inner spirit! what an apocalypse of the world within me! That my pains had

vanished was now a trifle in my eyes ; this negative effect was swallowed up in the immensity of those positive effects which had opened before me, in the abyss of divine enjoyment thus suddenly revealed. Here was a panacea, a *φάρμακον νεπενθες*, for all human woes ; here was the secret of happiness, about which philosophers had disputed for so many ages, at once discovered ; happiness might now be bought for a penny, and carried in the waistcoat-pocket ; portable ecstasies might be had corked up in a pint-bottle ; and peace of mind could be sent down in gallons by the mail-coach. But, if I talk in this way, the reader will think I am laughing ; and I can assure him that nobody will laugh long who deals much with opium : its pleasures even are of a grave and solemn complexion ; and, in his happiest state, the opium-eater cannot present himself in the character of *L'Allegro* ; even then, he speaks and thinks as becomes *Il Penseroso*. Nevertheless, I have a very reprehensible way of jesting, at times, in the midst of my own misery ; and, unless when I am checked by some more powerful feelings, I am afraid I shall be guilty of this indecent practice even in these annals of suffering or enjoyment.

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Courteous, and, I hope, indulgent reader (for all my readers must be indulgent ones, or else, I fear, I shall shock them too much to count on their courtesy), having accompanied me thus far, now let me request you to move onwards, for about eight years ; that is to say, from 1804 (when I said that my acquaintance with opium first began) to 1812. The years of academic life are now over and gone, — almost forgotten ;

the student's cap no longer presses my temples ; if my cap exists at all, it presses those of some youthful scholar, I trust, as happy as myself, and as passionate a lover of knowledge. My gown is, by this time, I dare to say, in the same condition with many thousands of excellent books in the Bodleian, namely, diligently perused by certain studious moths and worms ; or departed, however (which is all that I know of its fate), to that great reservoir of *somewhere*, to which all the tea-cups, tea-caddies, tea-pots, tea-kettles, &c., have departed (not to speak of still frailer vessels, such as glasses, decanters, bed-makers, &c.), which occasional resemblances in the present generation of teacups, &c., remind me of having once possessed, but of whose departure and final fate, I, in common with most gownsmen of either university, could give, I suspect, but an obscure and conjectural history. The persecutions of the chapel-bell, sounding its unwelcome summons to six o'clock matins, interrupts my slumbers no longer ; the porter who rang it, upon whose beautiful nose (bronze, inlaid with copper) I wrote, in retaliation, so many Greek epigrams whilst I was dressing, is dead, and has ceased to disturb anybody ; and I, and many others who suffered much from his tintinnabulous propensities, have now agreed to overlook his errors, and have forgiven him. Even with the bell I am now in charity ; it rings, I suppose, as formerly, thrice a day ; and cruelly annoys, I doubt not, many worthy gentlemen, and disturbs their peace of mind ; but, as to me, in this year 1812, I regard its treacherous voice no longer (treacherous I call it, for, by some refinement of malice, it spoke in as sweet and silvery tones as if it

had been inviting one to a party); its tones have no longer, indeed, power to reach me, let the wind sit as favorable as the malice of the bell itself could wish; for I am two hundred and fifty miles away from it, and buried in the depth of mountains. And what am I doing amongst the mountains? Taking opium. Yes, but what else? Why, reader, in 1812, the year we are now arrived at, as well as for some years previous, I have been chiefly studying German metaphysics, in the writings of Kant, Fichte, Schelling, &c. And how, and in what manner, do I live? in short, what class or description of men do I belong to? I am at this period, namely, in 1812, living in a cottage; and with a single female servant (*honi soit qui mal y pense*), who, amongst my neighbors, passes by the name of my "house-keeper." And, as a scholar and a man of learned education, and in that sense a gentleman, I may presume to class myself as an unworthy member of that indefinite body called *gentlemen*. Partly on the ground I have assigned, perhaps, — partly because, from my having no visible calling or business, it is rightly judged that I must be living on my private fortune, — I am so classed by my neighbors; and, by the courtesy of modern England, I am usually addressed on letters, &c., *Esquire*, though having, I fear, in the rigorous construction of heralds, but slender pretensions to that distinguished honor: — yes, in popular estimation, I am X. Y. Z., *Esquire*, but not Justice of the Peace, nor Custos Rotulorum. Am I married? Not yet. And I still take opium? On Saturday nights. And, perhaps, have taken it unblushingly ever since "the rainy Sunday," and "the stately Pantheon," and

“the beatific druggist” of 1804? Even so. And how do I find my health after all this opium-eating? in short, how do I do? Why, pretty well, I thank you, reader. At the same time, I have been only a *dilettante* eater of opium; eight years’ practice, even, with the single precaution of allowing sufficient intervals between every indulgence, has not been sufficient to make opium necessary to me as an article of daily diet. But now comes a different era. Move on, if you please, reader, to 1813. In the summer of the year we have just quitted, I had suffered much in bodily health from distress of mind connected with a very melancholy event. This event, being no ways related to the subject now before me, further than through bodily illness which it produced, I need not more particularly notice. Whether this illness of 1812 had any share in that of 1813, I know not; but so it was, that, in the latter year, I was attacked by a most appalling irritation of the stomach, in all respects the same as that which had caused me so much suffering in youth, and accompanied by a revival of all the old dreams.

I postulate that at the time I began to take opium daily, I could not have done otherwise. Whether, indeed, afterwards, I might not have succeeded in breaking off the habit, even when it seemed to me that all efforts would be unavailing, and whether many of the innumerable efforts which I *did* make might not have been carried much further, and my gradual re-conquests of ground lost might not have been followed up much more energetically,—these are questions which I must decline. Perhaps I might make out a case of palliation; but — shall I speak ingenuously? — I confess it,

as a besetting infirmity of mine, that I am too much of an Eudæmonist; I hanker too much after a state of happiness, both for myself and others; I cannot face misery, whether my own or not, with an eye of sufficient firmness; and am little capable of encountering present pain for the sake of any reversionary benefit.

Whether desperate or not, however, the issue of the struggle in 1813 was what I have mentioned; and from this date the reader is to consider me as a regular and confirmed opium-eater, of whom to ask whether on any particular day he had or had not taken opium, would be to ask whether his lungs had performed respiration, or the heart fulfilled its functions. You understand now, reader, what I am; and you are by this time aware, that no old gentleman, "with a snow-white beard," will have any chance of persuading me to surrender "the little golden receptacle of the pernicious drug." No. I give notice to all, whether moralists or surgeons, that whatever be their pretensions and skill in their respective lines of practice, they must not hope for any countenance from me, if they think to begin by any savage proposition for a Lent or Ramadan of abstinence from opium. This, then, being all fully understood between us, we shall in future sail before the wind. Now, then, reader, from 1813, where all this time we have been sitting down and loitering, rise up, if you please, and walk forward about three years more. Now draw up the curtain, and you shall see me in a new character.

Let there be a cottage, standing in a valley, eighteen miles from any town; no spacious valley, but about two miles long by three quarters of a mile in average width, — the benefit of which provision is, that all the families

resident within its circuit will compose, as it were, one larger household, personally familiar to your eye, and more or less interesting to your affections. Let the mountains be real mountains, between three and four thousand feet high, and the cottage a real cottage, not (as a witty author has it) "a cottage with a double coach-house;" let it be, in fact (for I must abide by the actual scene), a white cottage, embowered with flowering shrubs, so chosen as to unfold a succession of flowers upon the walls, and clustering around the windows, through all the months of spring, summer, and autumn; beginning, in fact, with May roses, and ending with jasmine. Let it, however, *not* be spring, nor summer, nor autumn; but winter, in its sternest shape.

From the latter weeks of October to Christmas-eve, therefore, is the period during which happiness is in season, which, in my judgment, enters the room with the tea-tray; for tea, though ridiculed by those who are naturally of coarse nerves, or are become so from wine-drinking, and are not susceptible of influence from so refined a stimulant, will always be the favorite beverage of the intellectual; and, for my part, I would have joined Dr. Johnson in a *bellum internecinum* against Jonas Hanway, or any other impious person who should presume to disparage it. But here, to save myself the trouble of too much verbal description, I will introduce a painter, and give him directions for the rest of the picture. Painters do not like white cottages, unless a good deal weather-stained; but, as the reader now understands that it is a winter night, his services will not be required except for the inside of the house.

Paint me, then, a room seventeen feet by twelve, and

not more than seven and a half feet high. This, reader, is somewhat ambitiously styled, in my family, the drawing-room ; but, being contrived “ a double debt to pay,” it is also, and more justly, termed the library ; for it happens that books are the only article of property in which I am richer than my neighbors. Of these I have about five thousand, collected gradually since my eighteenth year. Therefore, painter, put as many as you can into this room. Make it populous with books, and furthermore, paint me a good fire ; and furniture plain and modest, befitting the unpretending cottage of a scholar. And near the fire paint me a tea-table ; and (as it is clear that no creature can come to see one, such a stormy night) place only two cups and saucers on the tea-tray ; and if you know how to paint such a thing symbolically, or otherwise, paint me an eternal tea-pot, — *à parte ante*, and *à parte post* ; for I usually drink tea from eight o’clock at night to four in the morning. And, as it is very unpleasant to make tea, or to pour it out for one’s self, paint me a lovely young woman, sitting at the table. Paint her arms like Aurora’s, and her smiles like Hebe’s ; — but no, dear M., not even in jest let me insinuate that thy power to illuminate my cottage rests upon a tenure so perishable as mere personal beauty ; or that the witchcraft of angelic smiles lies within the empire of any earthly pencil. Pass, then, my good painter, to something more within its power ; and the next article brought forward should naturally be myself, — a picture of the Opium-eater, with his “ little golden receptacle of the pernicious drug ” lying beside him on the table. As to the opium, I have no objection to see a picture of *that*, though I

would rather see the original; you may paint it if you choose: but I apprise you that no "little" receptacle would even in 1816, answer *my* purpose, who was at a distance from the "stately Pantheon," and all druggists (mortal or otherwise). No: you may as well paint the real receptacle, which was not of gold, but of glass, and as much like a wine decanter as possible. Into this you may put a quart of ruby-colored laudanum; that, and a book of German metaphysics placed by its side, will sufficiently attest my being in the neighborhood; but as to myself, there I demur. I admit that, naturally, I ought to occupy the foreground of the picture; that being the hero of the piece, or, (if you choose) the criminal at the bar, my body should be had into court. This seems reasonable; but why should I confess, on this point, to a painter? or, why confess at all? If the public) into whose private ear I am confidentially whispering my confessions, and not into any painter's) should chance to have framed some agreeable picture for itself of the Opium-eater's exterior,—should have ascribed to him, romantically, an elegant person, or a handsome face, why should I barbarously tear from it so pleasing a delusion,—pleasing both to the public and to me? No: paint me, if at all, according to your own fancy; and, as a painter's fancy should teem with beautiful creations, I cannot fail, in that way, to be a gainer. And now, reader, we have run through all the ten categories of my condition, as it stood about 1816—1817, up to the middle of which latter year I judge myself to have been a happy man; and the elements of that happiness I have endeavored to place before you, in the above sketch of the interior of a scholar's library,

in a cottage among the mountains, on a stormy winter evening.

But now farewell, a long farewell, to happiness, winter or summer ! farewell to smiles and laughter ! farewell to peace of mind ! farewell to hope and tranquil dreams, and to the blessed consolations of sleep ! For more than three years and a half I am summoned away from these ; I am now arrived at an Iliad of woes.

* * * * *

XIII.

FIRST PLUNGE INTO AUTHORDOM.

IN 1821, when I went up to London, avowedly for the purpose of exercising my pen, as the one sole source then open to me for extricating myself from a special embarrassment, (failing which case of dire necessity, I believe that I should never have written a line for the press ;) I obtained an introduction, from Mr. Talfourd, to Messrs. Taylor and Hersey, who had very recently purchased "*The London Magazine*," and were themselves joint editors of that journal.

The terms they held out to contributors were ultra-munificent,—more so than had yet been heard of in any quarter whatsoever ; and upon that understanding—seeing that money was just then of necessity, the one sole object to which I looked in the cultivation of literature,—naturally enough it happened that to *them* I offered my earliest paper, viz., "The Confessions of an English Opium Eater."

The London Magazine was at that time brilliantly supported and, in 1821–23, amongst my own *collaborateurs* were : — Charles Lamb ; Hazlitt ; Allan Cunningham ; Hood ; Hamilton Reynolds ; Carey, the unrivalled translator of Dante ; Crow, the Public Orator of Oxford. Certainly a literary *Pleiad* might have been gathered out of the stars connected with this journal.

In London I lived in the most austere retirement; and the few persons whom I saw occasionally, or whose hospitalities I received, were *gens de plume*, and professedly of my own order as practising literati, but of the highest pretensions.

XIV.

MY HOME.

FROM 1808-9, through a period of about *twenty years in succession*, I may describe my domicile as being amongst the lakes and mountains of Westmoreland. It is true, I often made excursions to London, Bath, and its neighborhood, or northwards to Edinburgh; and, perhaps, on an average, passed one fourth of each year at a distance from this district; but here only it was that henceforwards I had a house and a small establishment. The house, for a very long course of years, was the cottage in Grasmere, hallowed to the admirers of Mr. Wordsworth, by his seven years' occupation of its pretty chambers and its rocky orchard; a little domain which he has himself apostrophised as the "lowest stair in that magnificent temple, forming the north-eastern boundary of Grasmere."

In Westmoreland, I found more and more a shelter and an anchor for my own feelings. Originally, the motive which drew me to this country, in combination with its own exceeding beauty, had been the society of Wordsworth. Other attractions had arisen; different in kind; equally potent in degree. These stepped in to enchain me, precisely as my previous chains were unlinking themselves, and leaving me in freedom.

DREAMS.

INTRODUCTORY NOTICE.

IN 1821, as a contribution to a periodical work, — in 1822, as a separate volume, — appeared the “Confessions of an English Opium-Eater.” The object of that work was to reveal something of the grandeur which belongs *potentially* to human dreams. Whatever may be the number of those in whom this faculty of dreaming splendidly can be supposed to lurk, there are not perhaps very many in whom it is developed. He whose talk is of oxen, will probably dream of oxen, and the condition of human life which yokes so vast a majority to a daily experience incompatible with much elevation of thought, oftentimes neutralizes the tone of grandeur in the reproductive faculty of dreaming, even for those whose minds are populous with solemn imagery. Habitually to dream magnificently, a man must have a constitutional determination to reverie. This in the first place, and even this, where it exists strongly, is too much liable to disturbance from the gathering agitation of our present English life. Already, in this year 1845, what by the procession through fifty years of mighty revolutions amongst the kingdoms of the earth, what by the continual development of vast physical agencies, — steam in all its applications, light getting under harness as a slave for man,* powers from heaven descending upon education and accelerations of the press, powers from hell (as it might seem, but these

* Daguerreotype, &c.

also celestial) coming round upon artillery and the forces of destruction, — the eye of the calmest observer is troubled; the brain is haunted as if by some jealousy of ghostly beings moving amongst us; and it becomes too evident that, unless this colossal pace of advance can be retarded (a thing not to be expected), or, which is happily more probable, can be met by counter forces of corresponding magnitude, forces in the direction of religion or profound philosophy, that shall radiate centrifugally against this storm of life so perilously centripetal towards the vortex of the merely human, left to itself, the natural tendency of so chaotic a tumult must be to evil; for some minds to lunacy, for others to a reägency of fleshly torpor. How much this fierce condition of eternal hurry upon an arena too exclusively human in its interests is likely to defeat the grandeur which is latent in all men, may be seen in the ordinary effect from living too constantly in varied company. The word *dissipation*, in one of its uses, expresses that effect; the action of thought and feeling is too much dissipated and squandered. To reconcentrate them into meditative habits, a necessity is felt by all observing persons for sometimes retiring from crowds. No man ever will unfold the capacities of his own intellect who does not at least checker his life with solitude. How much solitude, so much power. Or, if not true in that rigor of expression, to this formula undoubtedly it is that the wise rule of life must approximate.

Among the powers in man which suffers by this too intense life of the *social* instincts, none suffers more than the power of dreaming. Let no man think this a

trifle. The machinery for dreaming planted in the human brain was not planted for nothing. That faculty, in alliance with the mystery of darkness, is the one great tube through which man communicates with the shadowy. And the dreaming organ, in connection with the heart, the eye and the ear, compose the magnificent apparatus which forces the infinite into the chambers of a human brain, and throws dark reflections from eternities below all life upon the mirrors of the sleeping mind.

But if this faculty suffers from the decay of solitude, which is becoming a visionary idea in England, on the other hand, it is certain that some merely physical agencies can and do assist the faculty of dreaming almost preternaturally. Amongst these is intense exercise ; to some extent at least, and for some persons ; but beyond all others is opium, which indeed seems to possess a *specific* power in that direction ; not merely for exalting the colors of dream-scenery, but for deepening its shadows ; and, above all, for strengthening the sense of its fearful *realities*.

The first notice I had of any important change going on in this part of my physical economy, was from the reäwaking of a state of eye generally incident to childhood, or exalted states of irritability. I know not whether my reader is aware that many children, perhaps most, have a power of painting, as it were, upon the darkness, all sorts of phantoms : in some that power is simply a mechanic affection of the eye ; others have a voluntary or semi-voluntary power to dismiss or summon them ; or, as a child once said to me, when I questioned him on this matter, “ I can tell them to go,

and they go ; but sometimes they come when I don't tell them to come." In the middle of 1817, I think it was, that this faculty became positively distressing to me : at night, when I lay awake in bed, vast processions passed along in mournful pomp ; friezes of never-ending stories, that to my feelings were as sad and solemn as if they were stories drawn from times before *Ædipus* or *Priam*, before *Tyre*, before *Memphis*. And, at the same time, a corresponding change took place in my dreams ; a theatre seemed suddenly opened and lighted up within my brain, which presented, nightly, spectacles of more than earthly splendor. And the four following facts may be mentioned, as noticeable at this time :

I. That, as the creative state of the eye increased, a sympathy seemed to arise between the waking and the dreaming states of the brain in one point, — that whatsoever I happened to call up and to trace by a voluntary act upon the darkness was very apt to transfer itself to my dreams ; so that I feared to exercise this faculty ; for, as *Midas* turned all things to gold, that yet baffled his hopes and defrauded his human desires, so whatsoever things capable of being visually represented I did but think of in the darkness, immediately shaped themselves into phantoms of the eye ; and, by a process apparently no less inevitable, when thus once traced in faint and visionary colors, like writings in sympathetic ink, they were drawn out, by the fierce chemistry of my dreams, into insufferable splendor that fretted my heart.

II. For this, and all other changes in my dreams, were accompanied by deep seated anxiety and gloomy

melancholy, such as are wholly incommunicable by words. I seemed every night to descend — not metaphorically, but literally to descend — into chasms and sunless abysses, depths below depths, from which it seemed hopeless that I could ever reäscend. Nor did I, by waking, feel that I had reäscended. This I do not dwell upon ; because the state of gloom which attended these gorgeous spectacles, amounting at least to utter darkness, as of some suicidal despondency, cannot be approached by words.

III. The sense of space, and in the end the sense of time, were both powerfully affected. Buildings, landscapes, &c., were exhibited in proportions so vast as the bodily eye is not fitted to receive. Space swelled, and was amplified to an extent of unutterable infinity. This, however, did not disturb me so much as the vast expansion of time. I sometimes seemed to have lived for seventy or one hundred years in one night ; nay, sometimes had feelings representative of a millennium, passed in that time, or, however, of a duration far beyond the limits of any human experience.

IV. The minutest incidents of childhood, or forgotten scenes of later years, were often revived. I could not be said to recollect them ; for if I had been told of them when waking, I should not have been able to acknowledge them as parts of my past experience. But placed as they were before me, in dreams like intuitions, and clothed in all their evanescent circumstances and accompanying feelings, I *recognized* them instantaneously. I was once told by a near relative of mine, that having in her childhood fallen into a river, and being on the very verge of death but for the critical

assistance which reached her, she saw in a moment her whole life, in its minutest incidents, arrayed before her simultaneously as in a mirror; and she had a faculty developed as suddenly for comprehending the whole and every part. This, from some opium experiences of mine, I can believe; I have, indeed, seen the same thing asserted twice in modern books, and accompanied by a remark which I am convinced is true, namely, that the dread book of account, which the Scriptures speak of, is, in fact, the mind itself of each individual. Of this, at least, I feel assured, that there is no such thing as *forgetting* possible to the mind; a thousand accidents may and will interpose a veil between our present consciousness and the secret inscriptions on the mind. Accidents of the same sort will also rend away this veil; but alike, whether veiled or unveiled, the inscription remains forever; just as the stars seem to withdraw before the common light of day, whereas, in fact, we all know that it is the light which is drawn over them as a veil; and that they are waiting to be revealed, when the obscuring daylight shall have withdrawn.

June, 1819.—I have had occasion to remark, at various periods of my life, that the deaths of those whom we love, and, indeed, the contemplation of death generally, is (*cæteris paribus*) more affecting in summer than in any other season of the year. And the reasons are these three, I think: first, that the visible heavens in summer appear far higher, more distant, and (if such a solecism may be excused) more infinite; the clouds by which chiefly the eye expounds the distance of the blue pavilion stretched over our heads are in summer more voluminous, massed, and accumulated in

far grander and more towering piles : secondly, the light and the appearance of the declining and the setting sun are much more fitted to be types and characters of the infinite : and, thirdly (which is the main reason), the exuberant and riotous prodigality of life naturally forces the mind more powerfully upon the antagonist thought of death, and the wintry sterility of the grave. For it may be observed, generally, that wherever two thoughts stand related to each other by a law of antagonism, and exist, as it were, by mutual repulsion, they are apt to suggest each other. On these accounts it is that I find it impossible to banish the thought of death when I am walking alone in the endless days of summer ; and any particular death, if not more affecting, at least haunts my mind more obstinately and besiegingly, in that season. Perhaps this cause, and a slight incident which I omit, might have been the immediate occasion of the following dream, to which, however, a predisposition must always have existed in my mind ; but having been once roused, it never left me, and split into a thousand fantastic varieties, which often suddenly reunited, and composed again the original dream.

I thought that it was a Sunday morning in May ; that it was Easter Sunday, and as yet very early in the morning. I was standing, as it seemed to me, at the door of my own cottage, Right before me lay the very scene which could really be commanded from that situation, but exalted, as was usual, and solemnized by the power of dreams. There were the same mountains, and the same lovely valley at their feet ; but the mountains were raised to more than Alpine height, and there

was interspace far larger between them of meadows and forest lawns; the hedges were rich with white roses; and no living creature was to be seen, excepting that in the green church-yard there were cattle tranquilly reposing upon the verdant graves, and particularly round about the grave of a child whom I had tenderly loved, just as I had really beheld them, a little before sunrise, in the same summer, when that child died. I gazed upon the well-known scene, and I said aloud (as I thought) to myself, "It yet wants much of sunrise; and it is Easter Sunday; and that is the day on which they celebrate the first fruits of resurrection. I will walk abroad; old griefs shall be forgotten to-day; for the air is cool and still, and the hills are high, and stretch away to heaven; and the forest glades are as quiet as the church-yard; and with the dew I can wash the fever from my forehead, and then I shall be unhappy no longer." And I turned, as if to open my garden gate; and immediately I saw upon the left a scene far different; but which yet the power of dreams had reconciled into harmony with the other. The scene was an oriental one; and there also it was Easter Sunday, and very early in the morning. And at a vast distance were visible, as a stain upon the horizon, the domes and cupolas of a great city — an image or faint abstraction, caught, perhaps, in childhood, from some picture of Jerusalem. And not a bow-shot from me, upon a stone, and shaded by Judean palms, there sat a woman; and I looked, and it was — Ann! She fixed her eyes upon me earnestly; and I said to her, at length, "So, then, I have found you, at last." I waited; but she answered me not a word. Her face was the same

as when I saw it last, and yet, again, how different ! Seventeen years ago, when the lamp-light fell upon her face, as for the last time I kissed her lips (lips, Ann, that to me were not polluted !), her eyes were streaming with tears ; — her tears were now wiped away ; she seemed more beautiful than she was at that time, but in all other points the same, and not older. Her looks were tranquil, but with unusual solemnity of expression, and I now gazed upon her with some awe ; but suddenly her countenance grew dim, and, turning to the mountains, I perceived vapors rolling between us ; in a moment, all had vanished ; thick darkness came on ; and in the twinkling of an eye I was far away from mountains, and by lamp-light in Oxford-street, walking again with Ann — just as we walked seventeen years before, when we were both children.

I cite one of a different character, from 1820.

The dream commenced with a music which now I often heard in dreams — a music of preparation and of awakening suspense ; a music like the opening of the Coronation Anthem, and which, like *that*, gave the feeling of a vast march, of infinite cavalcades filing off, and the tread of innumerable armies. The morning was come of a mighty day — a day of crisis and of final hope for human nature, then suffering some mysterious eclipse, and laboring in some dread extremity. Somewhere, I knew not where — somehow, I knew not how by some beings, I knew not whom — a battle, a strife, an agony, was conducting, — was evolving like a great drama, or piece of music ; with which my sympathy was the more insupportable from my confusion as to its place, its cause, its nature, and its possible issue. I,

as is usual in dreams (where, of necessity, we make ourselves central to every movement), had the power, and yet had not the power, to decide it. I had the power, if I could raise myself, to will it; and yet again had not the power, for the weight of twenty Atlantics was upon me, or the oppression of inexpressible guilt. "Deeper than ever plummet sounded," I lay inactive. Then, like a chorus, the passion deepened. Some greater interest was at stake; some mightier cause than ever yet the sword had pleaded, or trumpet had proclaimed. Then came sudden alarms; hurrying to and fro; trepidations of innumerable fugitives. I knew not whether from the good cause or the bad; darkness and lights; tempest and human faces; and at last, with the sense that all was lost, female forms, and the features that were worth all the world to me, and but a moment allowed, — and clasped hands, and heart-breaking partings, and then — everlasting farewells! and, with a sigh, such as the caves of hell sighed when the incestuous mother uttered the abhorred name of death, the sound was reverberated — everlasting farewells! and again, and yet again reverberated — everlasting farewells!

And I awoke in struggles, and cried aloud — "I will sleep no more!"

LEVANA AND OUR LADIES OF SORROW.

OFTENTIMES at Oxford I saw Levana in my dreams. I knew her by her Roman symbols. Who is Levana? Reader, that do not pretend to have leisure for very much scholarship, you will not be angry with me for telling you. Levana was the Roman goddess that performed for the new-born infant the earliest office of ennobling kindness, — typical, by its mode, of that grandeur which belongs to man everywhere, and of that benignity in powers invisible which even in Pagan worlds sometimes descends to sustain it. At the very moment of birth, just as the infant tasted for the first time the atmosphere of our troubled planet, it was laid on the ground. *That* might bear different interpretations. But immediately, lest so grand a creature should grovel there for more than one instant, either the paternal hand, as proxy for the goddess Levana, or some near kinsman, as proxy for the father, raised it upright, bade it look erect as the king of all this world, and presented its forehead to the stars, saying, perhaps, in his heart, “Behold what is greater than yourselves!” This symbolic act represented the function of Levana. And that mysterious lady, who never revealed her face (except to me in dreams), but always acted by delegation, had her name from the Latin verb (as still it is the Italian verb) *levare*, to raise aloft.

This is the explanation of Levana. And hence it

has arisen that some people have understood by Levana the tutelary power that controls the education of the nursery. She, that would not suffer at his birth even a prefigurative or mimic degradation for her awful ward, far less could be supposed to suffer the real degradation attaching to the non-development of his powers. She therefore watches over human education. Now, the word *edūco*, with the penultimate short, was derived (by a process often exemplified in the crystallization of languages) from the word *edūco*, with the penultimate long. Whatsoever *educes*, or develops, *educates*. By the education of Levana, therefore, is meant, — not the poor machinery that moves by spelling-books and grammars, but by that mighty system of central forces hidden in the deep bosom of human life, which by passion, by strife, by temptation, by the energies of resistance, works forever upon children, — resting not day or night, any more than the mighty wheel of day and night themselves, whose moments, like restless spokes, are glimmering forever as they revolve.

If, then, *these* are the ministries by which Levana works, how profoundly must she reverence the agencies of grief! But you, reader! think, — that children generally are not liable to grief such as mine. There are two senses in the word *generally*, — the sense of Euclid, where it means *universally* (or in the whole extent of the *genus*), and a foolish sense of this world, where it means *usually*. Now, I am far from saying that children universally are capable of grief like mine. But there are more than you ever heard of who die of grief in this island of ours. I will tell you a common case. The rules of Eton require that a boy on the

foundation should be there twelve years: he is superannuated at eighteen, consequently he must come at six. Children torn away from mothers and sisters at that age not unfrequently die. I speak of what I know. The complaint is not entered by the registrar as grief; but *that* it is. Grief of that sort, and at that age, has killed more than ever have been counted amongst its martyrs.

Therefore it is that Levana often communes with the powers that shake man's heart: therefore it is that she dotes upon grief. "These ladies," said I softly to myself, on seeing the ministers with whom Levana was conversing, "these are the Sorrows; and they are three in number, as the *Graces* are three, who dress man's life with beauty: the *Parcæ* are three, who weave the dark arras of man's life in their mysterious loom always with colors sad in part, sometimes angry with tragic crimson and black; the *Furies* are three, who visit with retributions called from the other side of the grave offences that walk upon this; and at once even the *Muses* were but three, who fit the harp, the trumpet, or the lute, to the great burdens of man's impassioned creations. These are the Sorrows, all three of whom I know." The last words I say *now*; but in Oxford I said, "one of whom I know, and the others too surely I *shall* know." For already, in my fervent youth, I saw (dimly relieved upon the dark back-ground of my dreams) the imperfect lineaments of the awful sisters. These sisters—by what name shall we call them?

If I say simply, "The Sorrows," there will be a chance of mistaking the term; it might be understood

of individual sorrow,—separate cases of sorrow,—whereas I want a term expressing the mighty abstractions that incarnate themselves in all individual sufferings of man's heart; and I wish to have these abstractions presented as impersonations, that is, as clothed with human attributes of life, and with functions pointing to flesh. Let us call them, therefore, *Our Ladies of Sorrow*. I know them thoroughly, and have walked in all their kingdoms. Three sisters they are, of one mysterious household; and their paths are wide apart; but of their dominion there is no end. Them I saw often conversing with Levana, and sometimes about myself. Do they talk, then? O, No! Mighty phantoms like these disdain the infirmities of language. They may utter voices through the organs of man when they dwell in human hearts, but amongst themselves is no voice nor sound; eternal silence reigns in *their* kingdoms. *They* spoke not, as they talked with Levana; *they* whispered not; *they* sang not; though oftentimes methought they *might* have sung: for I upon earth had heard their mysteries oftentimes deciphered by harp and timbrel, by dulcimer and organ. Like God, whose servants they are, they utter their pleasure not by sounds that perish, or by words that go astray, but by signs in heaven, by changes on earth, by pulses in secret rivers, heraldries painted on darkness, and hieroglyphics written on the tablets of the brain. *They* wheeled in mazes; *I* spelled the steps. *They* telegraphed from afar; *I* read the signals. *They* conspired together; and on the mirrors of darkness *my* eye traced the plots. *Theirs* were the symbols; *mine* are the words.

What is it the sisters are ? What is it that they do ? Let me describe their form, and their presence ; if form it were that still fluctuated in its outline ; or presence it were that forever advanced to the front, or forever receded amongst shades.

The eldest of the three is named *Mater Lachrymarum*, Our Lady of Tears. She it is that night and day raves and moans, calling for vanished faces. She stood in Rama, where a voice was heard of lamentation, — Rachel weeping for her children, and refused to be comforted. She it was that stood in Bethlehem on the night when Herod's sword swept its nurseries of Innocents, and the little feet were stiffened forever, which, heard at times as they tottered along floors overhead, woke pulses of love in household hearts that were not unmarked in heaven.

Her eyes are sweet and subtile, wild and sleepy, by turns ; oftentimes rising to the clouds, oftentimes challenging the heavens. She wears a diadem round her head. And I knew by childish memories that she could go abroad upon the winds, when she heard that sobbing of litanies, or the thundering of organs, and when she beheld the mustering of summer clouds. This sister, the elder, it is that carries keys more than papal at her girdle, which open every cottage and every palace. She, to my knowledge, sate all last summer by the bedside of the blind beggar, him that so often and so gladly I talked with, whose pious daughter, eight years old, with the sunny countenance, resisted the temptations of play and village mirth to travel all day long on dusty roads with her afflicted father. For this did God send her a great reward. In the spring-time of

the year, and whilst yet her own spring was budding, he recalled her to himself. But her blind father mourns forever over *her* ; still he dreams at midnight that the little guiding hand is locked within his own ; and still he wakens to a darkness that is *now* within a second and a deeper darkness. This *Mater Lachrymarum* also has been sitting all this winter of 1844-5 within the bedchamber of the Czar, bringing before his eyes a daughter (not less pious) that vanished to God not less suddenly, and left behind her a darkness not less profound. By the power of her keys it is that Our Lady of Tears glides a ghostly intruder into the chamber of sleepless men, sleepless women, sleepless children, from Ganges to the Nile, from Nile to Mississippi. And her, because she is the first-born of her house, and has the widest empire, let us honor with the title of "Madonna."

The second sister is called *Mater Suspiriorum*, Our Lady of Sighs. She never scales the clouds, nor walks abroad upon the winds. She wears no diadem. And her eyes, if they were ever seen, would be neither sweet nor subtile ; no man could read their story ; they would be found filled with perishing dreams, and with wrecks of forgotten delirium. But she raises not her eyes ; her head, on which sits a dilapidated turban, droops forever, forever fastens on the dust. She weeps not. She groans not. But she sighs inaudibly at intervals. Her sister Madonna is oftentimes stormy and frantic, raging in the highest against heaven, and demanding back her darlings. But Our Lady of Sighs never clamors, never defies, dreams not of rebellious aspirations. She is humble to abjectness. Hers is the

meekness that belongs to the hopeless. Murmur she may, but it is in her sleep. Whisper she may, but it is to herself in the twilight. Mutter she does at times, but it is in solitary places that are desolate as she is desolate, in ruined cities, and when the sun has gone down to his rest. This sister is the visitor of the Pariah, of the Jew, of the bondsman to the oar in the Mediterranean galleys ; of the English criminal in Norfolk Island, blotted out from the books of remembrance in sweet far-off England ; of the baffled penitent reverting his eyes forever upon a solitary grave, which to him seems the altar overthrown of some past and bloody sacrifice, on which altar no oblations can now be availing, whether towards pardon that he might implore, or towards reparation that he might attempt. Every slave that at noonday looks up to the tropical sun with timid reproach, as he points with one hand to the earth, our general mother, but for *him* a step-mother, — as he points with the other hand to the Bible, our general teacher, but against *him* sealed and sequestered ; — every woman sitting in darkness, without love to shelter her head, or hope to illumine her solitude, because the heaven-born instincts kindling in her nature germs of holy affections, which God implanted in her womanly bosom, having been stifled by social necessities, now burn sullenly to waste, like sepulchral lamps amongst the ancients ; every nun defrauded of her unreturning May-time by wicked kinsman, whom God will judge ; every captive in every dungeon ; all that are betrayed, and all that are rejected ; outcasts by traditional law, and children of *hereditary* disgrace, — all these walk with Our Lady of Sighs. She also carries

a key ; but she needs it little. For her kingdom is chiefly amongst the tents of Shem, and the houseless vagrant of every clime. Yet in the very highest ranks of man she finds chapels of her own ; and even in glorious England there are some that, to the world, carry their heads as proudly as the reindeer, who yet secretly have received her mark upon their foreheads.

But the third sister, who is also the youngest —— ! Hush ! whisper whilst we talk of *her* ! Her kingdom is not large, or else no flesh should live ; but within that kingdom all power is hers. Her head, turreted like that of Cybèle, rises almost beyond the reach of sight. She droops not ; and her eyes rising so high *might* be hidden by distance. But, being what they are, they cannot be hidden ; through the treble veil of crape which she wears, the fierce light of a blazing misery, that rests not for matins or for vespers, for noon of day or noon of night, for ebbing or for flowing tide, may be read from the very ground. She is the defier of God. She also is the mother of lunacies, and the suggestress of suicides. Deep lie the roots of her power ; but narrow is the nation that she rules. For she can approach only those in whom a profound nature has been upheaved by central convulsions ; in whom the heart trembles and the brain rocks under conspiracies of tempest from without and tempest from within. Madonna moves with uncertain steps, fast or slow, but still with tragic grace. Our Lady of Sighs creeps timidly and stealthily. But this youngest sister moves with incalculable motions, bounding, and with a tiger's leaps. She carries no key ; for, though coming rarely amongst men, she storms all doors at which she is per-

mitted to enter at all. And *her* name is *Mater Tenebrarum*, — Our Lady of Darkness.

These were the *Semnai Theai*, or Sublime Goddesses,* these were the *Eumenides*, or Gracious Ladies (so called by antiquity in shuddering propitiation) of my Oxford dreams. Madonna spoke. She spoke by her mysterious hand. Touching my head, she beckoned to Our Lady of Sighs; and *what* she spoke, translated out of the signs which (except in dreams) no man reads, was this :

“Lo ! here is he, whom in childhood I dedicated to my altars. This is he that once I made my darling. Him I led astray, him I beguiled, and from heaven I stole away his young heart to mine. Through me did he become idolatrous; and through me it was, by languishing desires, that he worshipped the worm, and prayed to the wormy grave. Holy was the grave to him; lovely was its darkness; saintly its corruption. Him, this young idolator, I have seasoned for thee dear gentle Sister of Sighs! Do thou take him now to *thy* heart, and season him for our dreadful sister. And thou,” — turning to the *Mater Tenebrarum*, she said, — “wicked sister, that temptest and hatest, do thou take him from *her*. See that thy sceptre lie heavy on his head. Suffer not woman and her tenderness to sit near him in his darkness. Banish the frailties of hope, wither the relenting of love, scorch the fountains of

* “*Sublime Goddesses*.” — The word *σεμνος* is usually rendered *venerable* in dictionaries; not a very flattering epithet for females. But by weighing a number of passages in which the word is used pointedly, I am disposed to think that it comes nearest to our idea of the *sublime*, as near as a Greek word *could* come.

tears, curse him as only thou canst curse. So shall he be accomplished in the furnace, so shall he see the things that ought *not* to be seen, sights that are abominable, and secrets that are unutterable. So shall he read elder truths, sad truths, grand truths, fearful truths. So shall he rise again *before* he dies. And so shall our commission be accomplished which from God we had, — to plague his heart until we had unfolded the capacities of his spirit.”

THE DAUGHTER OF LEBANON.

DAMASCUS, first-born of cities. *Om el Denia*, mother of generations, that wast before Abraham, that wast before the Pyramids! what sounds are those that, from a postern gate, looking eastwards over secret paths that wind away to the far distant desert, break the solemn silence of an oriental night? Whose voice is that which calls upon the spearmen, keeping watch forever in the turret surmounting the gate, to receive him back into his Syrian home? Thou knowest him, Damascus, and hast known him in seasons of trouble as one learned in the afflictions of man; wise alike to take counsel for the suffering spirit or for the suffering body.

The voice that breaks upon the night is the voice of a great evangelist—one of the four; and he is also a great physician. This do the watchmen at the gate thankfully acknowledge, and joyfully they give him entrance. His sandals are white with dust for he has been roaming for weeks beyond the desert, under the guidance of the Arabs, on missions of hopeful benignity to Palmyra; and in spirit he is weary of all things, except faithfulness to God, and burning love to man.

Eastern cities are asleep betimes; and sounds few or none fretted the quiet of all around him, as the evangelist paced onward to the market-place; but there another scene awaited him. On the right hand, in an upper chamber, with lattices widely expanded,

sat a festal company of youths, revelling under a noon-day blaze of light, from cressets and from bright tripods that burned fragrant woods — all joining in choral songs, all crowned with odorous wreaths from Daphne and the banks of the Orontes.

Them the evangelist heeded not, but far away upon the left, close upon a sheltered nook, lighted up by a solitary vase of iron fret-work filled with cedar boughs, and hoisted high upon a spear, behold there sat a woman of loveliness so transcendent, that, when suddenly revealed, as now, out of deepest darkness, she appalled men as a mockery, or a birth of the air. Was she born of woman? Was it perhaps the angel — so the evangelist argued with himself — that met him in the desert after sunset, and strengthened him with secret talk? The evangelist went up and touched her forehead: and when he found that she was indeed human, and guessed from the station which she had chosen, that she waited for some one amongst this dissolute crew as her companion, he groaned heavily in spirit, and said, half to himself, but half to her, “Wert thou, poor, ruined flower, adorned so divinely at thy birth — glorified in such excess, that not Solomon in all his pomp, no, nor even the lilies of the field, can approach thy gifts — only that thou shouldst grieve the Holy Spirit of God?”

The woman trembled exceedingly and said, “Rabbi, what should I do? For behold! all men forsake me!” The evangelist mused a little, and then secretly to himself he said, “Now will I search this woman’s heart, whether in very truth it inclineth itself to God, and hath strayed only before fiery compulsion.” Turning

therefore to the woman, the Prophet said, "Listen : I am the messenger of Him whom thou hast not known ; of Him that made Lebanon, and the cedars of Lebanon ; that made the sea, and the heavens, and the host of the stars ; that made the light ; that made the darkness ; that blew the spirit of life into the nostrils of man. His messenger I am : and from him all power is given me to bind and to loose, to build and to pull down. Ask, therefore, whatsoever thou wilt — great or small — and through me thou shalt receive it from God. But, my child, ask not amiss. For God is able out of thy own evil asking to weave snares for thy footing. And oftentimes to the lambs whom he loves he gives by seeming to refuse ; gives in some better sense, or" (and his voice swelled into the power of anthems) "in some far happier world. Now, therefore, my daughter, be wise on thy own behalf, and say what it is that I shall ask for thee from God."

But the daughter of Lebanon needed not his caution ; for immediately dropping on one knee to God's ambassador, whilst the full radiance from the cedar torch fell upon the glory of a penitential eye, she raised her clasped hands in supplication, and said, in answer to the evangelist asking for a second time what gift he should call down upon her from Heaven, "Lord, that thou wouldst put me back into my father's house." And the evangelist, because he was human, dropped a tear as he stooped to kiss her forehead, saying, "Daughter, thy prayer is heard in heaven ; and I tell thee that the daylight shall not come and go for thirty times, not for the thirtieth time shall the sun drop be-

hind Lebanon, before I will put thee back into thy father's house."

Thus the lovely lady came into the guardianship of the evangelist. She sought not to varnish her history, or to palliate her own transgressions. In so far as she had offended at all, her case was that of millions in every generation. Her father was a prince in Lebanon, — proud, unforgiving, austere. The wrongs done to his daughter, by her dishonorable lover, because done under favor of opportunities created by her confidence in his integrity, her father persisted in resenting as wrongs done by this injured daughter herself; and, refusing to her all protection, drove her, whilst yet confessedly innocent, into criminal compliances under sudden necessities of seeking daily bread, from her own uninstructed efforts. Great was the wrong she suffered both from father and lover; great was the retribution. She lost a churlish father and a wicked lover; she gained an apostolic guardian. She lost a princely station in Lebanon; she gained an early heritage in heaven. For this heritage is hers within thirty days, if she will not defeat it herself. And, whilst the stealthy motion of time travelled towards this thirtieth day, behold! a burning fever desolated Damascus, which also laid its arrest upon the Daughter of Lebanon, yet gently, and so that hardly for an hour did it withdraw her from the heavenly teachings of the evangelist. And thus daily the doubt was strengthened, would the holy apostle suddenly touch her with his hand and say, "Woman, be thou whole!" or would he present her on the thirtieth day as a pure bride to

Christ? But perfect freedom belongs to Christian service, and she only must make the election.

Up rose the sun on the thirtieth morning in all his pomp, but suddenly was darkened by driving storms. Not until noon was the heavenly orb again revealed; then the glorious light was again unmasked, and again the Syrian valleys rejoiced. This was the hour already appointed for the baptism of the new Christian daughter. Heaven and Earth shed gratulation on the happy festival; and, when all was finished, under an awning raised above the level roof of her dwelling house, the regenerate daughter of Lebanon, looking over the rose gardens of Damascus, with amplest prospect of her native hills, lay, in blissful trance, making proclamation, by her white baptismal robes, of recovered innocence and of reconciliation with God. And, when the sun was declining to the west, the evangelist, who had sat from noon by the bedside of his spiritual daughter, rose solemnly and said, "Lady of Lebanon, the day is already come, and the hour is coming, in which my covenant must be fulfilled with thee. Wilt thou, therefore, being now wiser in thy thoughts, suffer God, thy new father, to give by seeming to refuse; to give in some better sense, or in some far happier world?" But the Daughter of Lebanon sorrowed at these words; she yearned after her native hills; not for themselves, but because there it was that she had left that sweet twin-born sister, with whom from infant days hand-in-hand she had wandered amongst the everlasting cedars. And again the evangelist sat down by her bedside; whilst she by intervals communed with him, and by in-

tervals slept gently under the oppression of her fever. But as evening drew near, and it wanted now but a brief space to the going down of the sun, once again, and with deeper solemnity, the evangelist rose to his feet and said "O Daughter! this is the thirtieth day, and the sun is drawing near to his rest; brief, therefore, is the time within which I must fulfil the word which God spoke to thee by me." Then, because light clouds of delirium were playing about her brain, he raised his pastoral staff, and, pointing it to her temples, rebuked the clouds, and bade that no more they should trouble her vision, or stand between her and the forests of Lebanon. And the delirious clouds parted asunder, breaking away to the right and the left. But upon the forests of Lebanon there hung a mighty mass of overshadowing vapors, bequeathed by the morning's storm. And a second time the evangelist raised his pastoral staff, and pointing it to the gloomy vapors, rebuked them, and bade that no more they should stand between his daughter and her father's house. And immediately the dark vapors broke away from Lebanon to the right and to the left; and the farewell radiance of the sun lighted up all the paths that ran between the everlasting cedars and her father's palace. But vainly the Lady of Lebanon searched every path with her eyes for memorials of her sister. And the evangelist pitying her sorrow, turned away her eyes to the clear blue sky, which the departing vapors had exposed. And he showed her the peace which was there. And then he said, "O Daughter! this also is but a mask." And immediately for the third time he raised

his pastoral staff, and pointing it to the fair blue sky, he rebuked it, and bade that no more it should stand between her and the vision of God. Immediately the blue sky parted to the right and to the left, laying bare the infinite revelations that can be made visible only to dying eyes. And the Daughter of Lebanon said to the evangelist, "O Father! what armies are these that I see mustering within the infinite chasm?" And the evangelist replied, "these are the armies of Christ, and they are mustering to receive some dear human blossom, some first fruits of Christian faith, that shall rise this night to Christ from Damascus."

Suddenly as thus the child of Lebanon gazed upon the mighty vision, she saw bending forward from the heavenly host, as if in gratulation to herself, the one countenance for which she hungered and thirsted. The twin sister that should have waited for her in Lebanon, had died of grief and was waiting for her in Paradise. Immediately in rapture she soared upwards from her couch; immediately in weakness she fell back; and, being caught by the evangelist, she flung her arms around his neck, whilst he breathed into her ear his final whisper, "Wilt thou now suffer that God should give by seeming to refuse?" "O yes — yes — yes!" was the fervent answer from the Daughter of Lebanon.

Immediately the evangelist gave the signal to the heavens, and the heavens gave the signal to the sun; and in one minute after the Daughter of Lebanon had fallen back a marble corpse amongst her white baptismal robes; the solar orb dropped behind Lebanon; and the evangelist, with eyes glorified by mortal and by

immortal tears, rendered thanks to God that had thus accomplished the word which he spoke through himself to the Magdalen of Lebanon — that not for the thirtieth time should the sun go down behind her native hills, before he had put her back into her Father's house.

THE VISION OF SUDDEN DEATH.

WHAT is to be taken as the predominant opinion of man, reflective and philosophic, upon SUDDEN DEATH? It is remarkable that, in different conditions of society, sudden death has been variously regarded as the consummation of an earthly career most fervently to be desired, or, again, as that consummation which is with most horror to be deprecated. Cæsar the Dictator, at his last dinner party (*cæna*), on the very evening before his assassination, when the minutes of his earthly career were numbered, being asked what death, in *his* judgment, might be pronounced the most eligible, replied, "That which should be most sudden." On the other hand, the divine Litany of our English Church, when breathing forth supplications, as if in some representative character for the whole human race prostrate before God, places such a death in the very van of horrors:—"From lightning and tempest; from plague, pestilence, and famine; from battle and murder, and from SUDDEN DEATH—*Good Lord, deliver us.*" Sudden death is here made to crown the climax in a grand ascent of calamities; it is ranked among the last of curses; and yet, by the noblest of Romans, it was ranked as the first of blessings. In that difference, most readers will see little more than the essential difference between Christianity and Paganism. But this, on consideration, I doubt. The Christian Church may be right in its estimate of sudden death; and it is a nat-

ural feeling, though after all it may also be an infirm one, to wish for a quiet dismissal from life — as that which *seems* most reconcilable with meditation, with penitential retrospects, and with the humilities of farewell prayer. There does not, however, occur to me any direct scriptural warrant for this earnest petition of the English Litany, unless under a special construction of the word “sudden.” It seems a petition — indulged rather and conceded to human infirmity, than exacted from human piety. It is not so much a doctrine built upon the eternities of the Christian system, as a plausible opinion built upon special varieties of physical temperament. Let that, however, be as it may, two remarks suggest themselves as prudent restraints upon a doctrine, which else *may* wander, and *has* wandered, into an uncharitable superstition. The first is this: that many people are likely to exaggerate the horror of a sudden death, from the disposition to lay a false stress upon words or acts, simply because by an accident they have become *final* words or acts. If a man dies, for instance, by some sudden death when he happens to be intoxicated, such a death is falsely regarded with peculiar horror; as though the intoxication were suddenly exalted into a blasphemy. But *that* is unphilosophic. The man was, or he was not, *habitually* a drunkard. If not, if his intoxication were a solitary accident, there can be no reason for allowing special emphasis to this act, simply because through misfortune it became his final act. Nor, on the other hand, if it were no accident, but one of his *habitual* transgressions, will it be the more habitual or the more a transgression, because some sudden calamity surpris-

ing him, has caused this habitual transgression to be also a final one. Could the man have had any reason even dimly to foresee his own sudden death, there would have been a new feature in his act of intemperance — feature of presumption and irreverence, as in one that, having known himself drawing near to the presence of God, should have suited his demeanor to an expectation so awful. But this is no part of the case supposed. And the only new element in the man's act is not any element of special immorality, but simply of special misfortune.

The other remark has reference to the meaning of the word *sudden*. Very possibly Cæsar and the Christian Church do not differ in the way supposed; that is, do not differ by any difference of doctrine as between Pagan and Christian views of the moral temper appropriate to death, but perhaps they are contemplating different cases. Both contemplate a violent death, a *Βιαιθάνατος* — death that is *Βιαίος*, or, in other words, death that is brought about, not by internal and spontaneous change, but by active force, having its origin from without. In this meaning the two authorities agree. Thus far they are in harmony. But the difference is, that the Roman by the word “sudden” means *unlingering*; whereas the Christian Litany by “sudden death” means a death *without warning*, consequently without any available summons to religious preparation. The poor mutineer, who kneels down to gather into his heart the bullets from twelve firelocks of his pitying comrades, dies by a most sudden death in Cæsar's sense; one shock, one mighty spasm, one (possibly *not* one) groan, and all is over. But in the sense of the Litany,

the mutineer's death is far from sudden; his offence originally, his imprisonment, his trial, the interval between his sentence and its execution, having all furnished him with separate warnings of his fate — having all summoned him to meet it with solemn preparation.

Here at once, in this sharp verbal distinction, we comprehend the faithful earnestness with which a holy Christian Church pleads on behalf of her poor departing children, that God would vouchsafe to them the last great privilege and distinction possible on a death-bed — viz., the opportunity of untroubled preparation for facing this mighty trial. Sudden death, as a mere variety in the modes of dying, where death in some shape is inevitable, proposes a question of choice which, equally in the Roman and the Christian sense, will be variously answered according to each man's variety of temperament. Meantime, one aspect of sudden death there is, one modification, upon which no doubt can arise, that of all martyrdoms it is the most agitating — viz., where it surprises a man under circumstances which offer (or which seem to offer) some hurrying, flying, inappreciably minute chance of evading it. Sudden as the danger which it affronts, must be any effort by which such an evasion can be accomplished. Even *that*, even the sickening necessity for hurrying in extremity where all hurry seems destined to be vain, even that anguish is liable to a hideous exasperation in one particular case — viz., where the appeal is made not exclusively to the instinct of self-preservation, but to the conscience, on behalf of some other life besides your own, accidentally thrown upon *your* protection. To fail, to collapse in a service merely your own, might

seem comparatively venial ; though, in fact, it is far from venial. But to fail in a case where Providence has suddenly thrown into your hands the final interests of another — a fellow-creature shuddering between the gates of life and death ; this, to a man of apprehensive conscience, would mingle the misery of an atrocious criminality with the misery of a bloody calamity. You are called upon, by the case supposed, possibly to die ; but to die at the very moment when, by any even partial failure, or effeminate collapse of your energies, you will be self-denounced as a murderer. You had but the twinkling of an eye for your effort, and that effort might have been unavailing ; but to have risen to the level of such an effort, would have rescued you, though not from dying, yet from dying as a traitor to your final and farewell duty.

The situation here contemplated exposes a dreadful ulcer, lurking far down in the depths of human nature. It is not that men generally are summoned to face such awful trials. But potentially, and in shadowy outline, such a trial is moving subterraneously in perhaps all men's natures. Upon the secret mirror of our dreams such a trial is darkly projected, perhaps, to every one of us. That dream, so familiar to childhood, of meeting a lion, and, through languishing prostration in hope and the energies of hope, that constant sequel of lying down before the lion, publishes the secret frailty of human nature — reveals its deep-seated falsehood to itself — records its abysmal treachery. Perhaps not one of us escapes that dream ; perhaps, as by some sorrowful doom of man, that dream repeats for every one of us, through every generation, the original temptation

in Eden. Every one of us, in this dream, has a bait offered to the infirm places of his own individual will ; once again a snare is presented for tempting him into captivity to a luxury of ruin ; once again, as in aboriginal Paradise, the man falls by his own choice ; again, by infinite iteration, the ancient Earth groans to Heaven, through her secret caves, over the weakness of her child : “ Nature, from her seat, sighing through all her works,” again “ gives signs of wo that all is lost ;” and again the counter sigh is repeated to the sorrowing heavens for the endless rebellion against God. It is not without probability that in the world of dreams every one of us ratifies for himself the original transgression. In dreams, perhaps under some secret conflict of the midnight sleeper, lighted up to the consciousness at the time, but darkened to the memory as soon as all is finished, each several child of our mysterious race completes for himself the treason of the aboriginal fall.

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The incident, so memorable in itself by its features of horror, and so scenical by its grouping for the eye, which furnished the text for this reverie upon *Sudden Death*, occurred to myself in the dead of night, as a solitary spectator, when seated on the box of the Manchester and Glasgow mail, in the second or third summer after Waterloo. I find it necessary to relate the circumstances, because they are such as could not have occurred unless under a singular combination of accidents. In those days, the oblique and lateral communications with many rural post-offices were so arranged, either through necessity or through defect of system,

as to make it requisite for the main north-western mail (*i. e.*, the *down* mail), on reaching Manchester, to halt for a number of hours; how many, I do not remember; six or seven, I think; but the result was, that, in the ordinary course, the mail recommenced its journey northwards about midnight. Wearied with the long detention at a gloomy hotel, I walked out about eleven o'clock at night for the sake of fresh air; meaning to fall in with the mail and resume my seat at the post-office. The night, however, being yet dark, as the moon had scarcely risen, and the streets being at that hour empty, so as to offer no opportunities for asking the road, I lost my way; and did not reach the post-office until it was considerably past midnight; but, to my great relief (as it was important for me to be in Westmoreland by the morning), I saw in the huge saucer eyes of the mail, blazing through the gloom, an evidence that my chance was not yet lost. Past the time it was, but, by some rare accident, the mail was not even yet ready to start. I ascended to my seat on the box, where my cloak was still lying as it had lain at the Bridgewater Arms. I had left it there in imitation of a nautical discoverer, who leaves a bit of bunting on the shore of his discovery, by way of warning off the ground the whole human race, and notifying to the Christian and the heathen worlds, with his best compliments, that he has hoisted his pocket-handkerchief once and for ever upon that virgin soil; thenceforward claiming the *jus dominii* to the top of the atmosphere above it, and also the right of driving shafts to the centre of the earth below it; so that all people found after this warning, either aloft in upper cham-

bers of the atmosphere, or groping in subterraneous shafts, or squatting audaciously on the surface of the soil, will be treated as trespassers — kicked, that is to say, or decapitated, as circumstances may suggest, by their very faithful servant, the owner of the said pocket handkerchief. In the present case, it is probable that my cloak might not have been respected, and the *jus gentium* might have been cruelly violated in my person — for, in the dark, people commit deeds of darkness, gas being a great ally of morality — but it so happened that, on this night, there was no other outside passenger ; and thus the crime, which else was but too probable, missed fire for want of a criminal.

Having mounted the box, I took a small quantity of laudanum, having already travelled two hundred and fifty miles — viz., from a point seventy miles beyond London. In the taking of laudanum there was nothing extraordinary. But by accident it drew upon me the special attention of my assessor on the box, the coachman. And in *that* also there was nothing extraordinary. But by accident, and with great delight, it drew my own attention to the fact that this coachman was a monster in point of bulk, and that he had but one eye. In fact, he had been foretold by Virgil as

“ Monstrum horrendum, informe, ingens cui lumen ademptum.”

He answered to the conditions in every one of the items : — 1, a monster he was ; 2, dreadful ; 3, shapeless ; 4, huge ; 5, who had lost an eye. But why should *that* delight me ? Had he been one of the Calendars in the “ Arabian Nights,” and had paid down his eye as the price of his criminal curiosity, what right

had I to exult in his misfortune? I did *not* exult: I delighted in no man's punishment, though it were even merited. But these personal distinctions (Nos. 1, 2, 3, 4, 5) identified in an instant an old friend of mine, whom I had known in the south for some years as the most masterly of mail-coachmen. He was the man in all Europe that could (if *any* could) have driven six-in-hand full gallop over *Al Sirat* — that dreadful bridge of Mahomet, with no side battlements, and of *extra* room not enough for a razor's edge — leading right across the bottomless gulf. Under this eminent man, whom in Greek I cognominated Cyclops *diphrelates* (Cyclops the charioteer), I, and others known to me, studied the diphrelatic art. Excuse, reader, a word too elegant to be pedantic. As a pupil, though I paid extra fees, it is to be lamented that I did not stand high in his esteem. It showed his dogged honesty (though, observe, not his discernment), that he could not see my merits. Let us excuse his absurdity in this particular, by remembering his want of an eye. Doubtless *that* made him blind to my merits. In the art of conversation, however, he admitted that I had the whip-hand of him. On this present occasion, great joy was at our meeting. But what was Cyclops doing here? Had the medical men recommended northern air, or how? I collected, from such explanations as he volunteered, that he had an interest at stake in some suit-at-law now pending at Lancaster; so that probably he had got himself transferred to this station, for the purpose of connecting with his professional pursuits an instant readiness for the calls of his lawsuit.

Meantime, what are we stopping for? Surely we

have now waited long enough. Oh, this procrastinating mail, and this procrastinating post-office! Can't they take a lesson upon that subject from *me*? Some people have called *me* procrastinating. Yet you are witness, reader, that I was kept here waiting for the post-office. Will the post-office lay its hand on its heart, in its moments of sobriety, and assert that ever it waited for me? What are they about? The guard tells me that there is a large extra accumulation of foreign mails this night, owing to irregularities caused by war, by wind, by weather, in the packet service, which as yet does not benefit at all by steam. For an *extra* hour, it seems, the post-office has been engaged in threshing out the pure wheaten correspondence of Glasgow, and winnowing it from the chaff of all baser intermediate towns. But at last all is finished. Sound your horn, guard. Manchester, good-by; we've lost an hour by your criminal conduct at the post-office: which, however, though I do not mean to part with a serviceable ground of complaint, and one which really *is* such for the horses, to me secretly is an advantage, since it compels us to look sharply for this lost hour amongst the next eight or nine, and to recover it (if we can) at the rate of one mile extra per hour. Off we are at last, and at eleven miles per hour: and for the moment I detect no changes in the energy or in the skill of Cyclops.

From Manchester to Kendal, which virtually (though not in law) is the capital of Westmoreland, there were at this time seven stages of eleven miles each. The first five of these, counting from Manchester, terminate in Lancaster, which is therefore fifty-five miles north

of Manchester, and the same distance exactly from Liverpool. The first three stages terminate in Preston (called, by way of distinction from other towns of that name, *proud* Preston), at which place it is that the separate roads from Liverpool and from Manchester to the north become confluent. Within these first three stages lay the foundation, the progress, and termination of our night's adventure. During the first stage, I found out that Cyclops was mortal: he was liable to the shocking affection of sleep—a thing which previously I had never suspected. If a man indulges in the vicious habit of sleeping, all the skill in aurigation of Apollo himself, with the horses of Aurora to execute his notions, avail him nothing. “Oh, Cyclops!” I exclaimed, “thou art mortal. My friend thou snorest.” Through the first eleven miles, however, this infirmity—which I grieve to say that he shared with the whole Pagan Pantheon—betrayed itself only by brief snatches. On waking up, he made an apology for himself, which, instead of mending matters, laid open a gloomy vista of coming disasters. The summer assizes, he reminded me, were now going on at Lancaster: in consequence of which, for three nights and three days, he had not lain down in a bed. During the day, he was waiting for his own summons as a witness on the trial in which he was interested: or else, lest he should be missing at the critical moment, was drinking with the other witnesses, under the pastoral surveillance of the attorneys. During the night, or that part of it which at sea would form the middle watch, he was driving. This explanation certainly accounted for his drowsiness, but in a way which made

it much more alarming ; since now after several days' resistance to this infirmity, at length he was steadily giving way. Throughout the second stage he grew more and more drowsy. In the second mile of the third stage, he surrendered himself finally and without a struggle to his perilous temptation. All his past resistance had but deepened the weight of this final oppression. Seven atmospheres of sleep rested upon him ; and to consummate the case, our worthy guard, after singing " Love amongst the Roses " for perhaps thirty times, without invitation, and without applause, had in revenge moodily resigned himself to slumber — not so deep, doubtless, as the coachman's, but deep enough for mischief. And thus at last, about ten miles from Preston, it came about that I found myself left in charge of his Majesty's London and Glasgow mail, then running at the least twelve miles an hour.

What made this negligence less criminal than else it must have been thought, was the condition of the roads at night during the assizes. At that time, all the law business of populous Liverpool, and also of populous Manchester, with its vast cincture of populous rural districts, was called up by ancient usage to the tribunal of Lilliputian Lancaster. To break up this old traditional usage required, 1, a conflict with powerful established interests ; 2, a large system of new arrangements ; and 3, a new parliamentary statute. But as yet this change was merely in contemplation. As things were at present, twice in the year so vast a body of business rolled northwards, from the southern quarter of the county, that for a fortnight at least it occupied the severe exertions of two judges in its de-

spatch. The consequence of this was, that every horse available for such a service, along the whole line of road, was exhausted in carrying down the multitudes of people who were parties to the different suits. By sunset, therefore, it usually happened that, through utter exhaustion amongst men and horses, the roads sank into profound silence. Except the exhaustion in the vast adjacent county of York from a contested election, no such silence succeeding to no such fiery uproar was ever witnessed in England.

On this occasion, the usual silence and solitude prevailed along the road. Not a hoof nor a wheel was to be heard. And to strengthen this false luxurious confidence in the noiseless roads, it happened also that the night was one of peculiar solemnity and peace. For my own part, though slightly alive to the possibilities of peril, I had so far yielded to the influence of the mighty calm as to sink into a profound reverie. The month was August, in the middle of which lay my own birth-day—a festival to every thoughtful man suggesting solemn and often sigh-born thoughts. The county was my own native county—upon which, in its southern section, more than upon any equal area known to man past or present, had descended the original curse of labor in its heaviest form, not mastering the bodies only of men as of slaves, or criminals in mines, but working through the firey will. Upon no equal space of earth was, or ever had been, the same energy of human power put forth daily. At this particular season also of the assizes, that dreadful hurricane of flight and pursuit, as it might have seemed to a stranger, which swept to and from Lancaster all day long, hunting the

county up and down, and regularly subsiding back into silence about sunset, could not fail (when united with this permanent distinction of Lancashire as the very metropolis and citadel of labor) to point the thoughts pathetically upon that counter vision of rest, of saintly repose from strife and sorrow, towards which, as to their secret haven, the profounder aspirations of man's heart are in solitude continually travelling. Obliquely upon our left we were nearing the sea, which also must, under the present circumstances, be repeating the general state of halcyon repose. The sea, the atmosphere, the light, bore each an orchestral part in this universal lull. Moonlight, and the first timid tremblings of the dawn, were by this time blending; and the blendings were brought into a still more exquisite state of unity by a slight silvery mist, motionless and dreamy, that covered the woods and fields, but with a veil of equable transparency. Except the feet of our own horses, which, running on a sandy margin of the road, made but little disturbance, there was no sound abroad. In the clouds, and on the earth, prevailed the same majestic peace; and in spite of all that the villain of a school-master has done for the ruin of our sublimer thoughts, which are the thoughts of our infancy, we still believe in no such nonsense as a limited atmosphere. Whatever we may swear with our false feigning lips, in our faithful hearts we still believe, and must forever believe, in fields of air traversing the total gulf between earth and the central heavens. Still in the confidence of children that tread without fear *every* chamber in their father's house, and to whom no door is closed, we, in that Sabbatic vision which sometimes is revealed for

an hour upon nights like this, ascend with easy steps from the sorrow-stricken fields of earth, upwards to the sandals of God.

Suddenly, from thoughts like these, I was awakened to a sullen sound, as of some motion on the distant road. It stole upon the air for a moment; I listened in awe; but then it died away. Once roused, however, I could not but observe with alarm the quickened motion of our horses. Ten years' experience had made my eye learned in the valuing of motion; and I saw that we were now running thirteen miles an hour. I pretend to no presence of mind. On the contrary, my fear is, that I am miserably and shamefully deficient in that quality as regards action. The palsy of doubt and distraction hangs like some guilty weight of dark unfathomed remembrances upon my energies, when the signal is flying for *action*. But, on the other hand, this accursed gift I have, as regards *thought*, that in the first step towards the possibility of a misfortune, I see its total evolution; in the radix of the series I see too certainly and too instantly its entire expansion; in the first syllable of the dreadful sentence, I read already the last. It was not that I feared for ourselves. *Us*, our bulk and impetus charmed against peril in any collision. And I had ridden through too many hundreds of perils that were frightful to approach, that were matter of laughter to look back upon, the first face of which was horror — the parting face a jest, for any anxiety to rest upon *our* interests. The mail was not built, I felt assured, nor bespoke, that could betray *me* who trusted to its protection. But any carriage that we could meet would be frail and light in compari-

son of ourselves. And I remark this ominous accident of our situation. We were on the wrong side of the road. But then, it may be said, the other party, if other there was, might also be on the wrong side; and two wrongs might make a right. *That* was not likely. The same motive which had drawn *us* to the right-hand side of the road — viz., the luxury of the soft beaten sand, as contrasted with the paved centre — would prove attractive to others. The two adverse carriages would therefore, to a certainty, be travelling on the same side; and from this side, as not being ours in law, the crossing over to the other would, of course, be looked for from *us*. Our lamps, still lighted, would give the impression of vigilance on our part. And every creature that met us, would rely upon *us* for quartering. All this, and if the separate links of the anticipation had been a thousand times more, I saw, not discursively, or by effort, or by succession, but by one flash of horrid simultaneous intuition.

Under this steady though rapid anticipation of the evil which *might* be gathering ahead, ah! what a sullen mystery of fear, what a sigh of wo, was that which stole upon the air, as again the far-off sound of a wheel was heard? A whisper it was — a whisper from, perhaps, four miles off — secretly announcing a ruin that being foreseen, was not the less inevitable; that, being known, was not, therefore, healed. What could be done — who was it that could do it — to check the storm-flight of these maniacal horses? Could I not seize the reins from the grasp of the slumbering coachman? You, reader, think that it would have been in *your* power to do so. And I quarrel not with your estimate of your-

self. But, from the way in which the coachman's hand was viced between his upper and lower thigh, this was impossible. Easy, was it? See, then, that bronze equestrian statue. The cruel rider has kept the bit in his horse's mouth for two centuries. Unbridle him, for a minute, if you please, and wash his mouth with water. Easy, was it? Unhorse me, then, that imperial rider; knock me those marble feet from those marble stirrups of Charlemagne.

The sounds ahead strengthened, and were now too clearly the sounds of wheels. Who and what could it be? Was it industry in a taxed cart? Was it youthful gayety in a gig? Was it sorrow that loitered, or joy that raced? For as yet the snatches of sound were too intermitting, from distance, to decipher the character of the motion. Whoever were the travellers, something must be done to warn them. Upon the other party rests the active responsibility, but upon *us* — and, wo is me! that *us* was reduced to my frail opium-shattered self — rests the responsibility of warning. Yet how should this be accomplished? Might I not sound the guard's horn? Already, on the first thought, I was making my way over the roof to the guard's seat. But this, from the accident which I have mentioned, of the foreign mails' being piled upon the roof, was a difficult and even dangerous attempt to one cramped by nearly three hundred miles of outside travelling. And, fortunately, before I had lost much time in the attempt, our frantic horses swept around an angle of the road, which opened upon us that final stage where the collision must be accomplished, and the catastrophe sealed. All was apparently finished. The court was sitting;

the case was heard ; the judge had finished ; and the only verdict was yet in arrear.

Before us lay an avenue, straight as an arrow, six hundred yards, perhaps, in length ; and the umbrageous trees, which rose in a regular line from either side, meeting high overhead, gave to it the character of a cathedral aisle. These trees lent a deeper solemnity to the early light ; but there was still light enough to perceive, at the further end of this Gothic aisle, a frail reedy gig, in which were seated a young man, and by his side a young lady. Ah, young sir ! what are you about ? If it is requisite that you should whisper your communications to this young lady — though really I see nobody, at an hour and on a road so solitary, likely to overhear you — is it therefore requisite that you should carry your lips forward to hers ? The little carriage is creeping on at one mile an hour ; and the parties within it being thus tenderly engaged, are naturally bending down their heads. Between them and eternity, to all human calculation, there is but a minute and a-half. Oh heavens ! what is it that I shall do ? Speaking or acting, what help can I offer ? Strange it is, and to a mere auditor of the tale might seem laughable, that I should need a suggestion from the “ Iliad ” to prompt the sole resource that remained. Yet so it was. Suddenly I remembered the shout of Achilles, and its effect. But could I pretend to shout like the son of Peleus, aided by Pallas ? No : but then I needed not the shout that should alarm all Asia militant ; such a shout would suffice as might carry terror into the hearts of two thoughtless young people, and one gig horse. I shouted — and the young man heard me not. A second

time I shouted — and now he heard me, for now he raised his head.

Here, then, all had been done that, by me, *could* be done : more on *my* part was not possible. Mine had been the first step ; the second was for the young man ; the third was for God. If, said I, this stranger is a brave man, and if, indeed, he loves the young girl at his side — or, loving her not, if he feels the obligation, pressing upon every man worthy to be called a man, of doing his utmost for a woman confided to his protection — he will, at least, make some effort to save her. If *that* fails, he will not perish the more, or by a death more cruel, for having made it ; and he will die as a brave man should, with his face to the danger, and with his arm about the woman that he sought in vain to save. But, if he makes no effort, shrinking, without a struggle, from his duty, he himself will not the less certainly perish for this baseness of poltroonery. He will die no less : and why not ? Wherefore should we grieve that there is one craven less in the world ? No ; *let* him perish, without a pitying thought of ours wasted upon him ; and, in that case, all our grief will be reserved for the fate of the helpless girl who now, upon the least shadow of failure in *him*, must, by the fiercest of translations — must, without time for a prayer — must, within seventy seconds, stand before the judgment seat of God.

But craven he was not : sudden had been the call upon him, and sudden was his answer to the call. He saw, he heard, he comprehended, the ruin that was coming down : already its gloomy shadow darkened above him ; and already he was measuring his strength

to deal with it. Ah ! what a vulgar thing does courage seem, when we see nations buying it and selling it for a shilling a day : ah ! what a sublime thing does courage seem, when some fearful summons on the great deeps of life carries a man, as if running before a hurricane, up to the giddy crest of some tumultuous crisis, from which lie two courses, and a voice says to him audibly, “ One way lies hope ; take the other, and mourn for ever ! ” How grand a triumph, if, even then, amidst the raving of all around him, and the frenzy of the danger, the man is able to confront his situation — is able to retire for a moment into solitude with God, and to seek his counsel from *him* !

For seven seconds, it might be, of his seventy, the stranger settled his countenance steadfastly upon us, as if to search and value every element in the conflict before him. For five seconds more of his seventy he sat immovably, like one that mused on some great purpose. For five more, perhaps, he sat with eyes upraised, like one that prayed in sorrow, under some extremity of doubt, for light that should guide him to the better choice. Then suddenly he rose ; stood upright ; and by a powerful strain upon the reins, raising his horse's fore-feet from the ground, he slewed him round on the pivot of his hind-legs, so as to plant the little equipage in a position nearly at right angles to ours. Thus far his condition was not improved, except as a first step had been taken towards the possibility of a second. If no more were done, nothing was done ; for the little carriage still occupied the very centre of our path, though in an altered direction. Yet even now it may not be too late : fifteen of the seventy seconds may still

be unexhausted ; and one almighty bound may avail to clear the ground. Hurry, then, hurry ! for the flying moments — *they* hurry ! Oh, hurry, hurry, my brave young man ! for the cruel hoofs of our horses — *they* also hurry ! Fast are the flying moments, faster are the hoofs of our horses. But fear not for *him*, if human energy can suffice ; faithful was he that drove to his terrific duty ; faithful was the horse to *his* command. One blow, one impulse given with voice and hand, by the stranger, one rush from the horse, one bound as if in the act of rising to a fence, landed the docile creature's fore-feet upon the crown or arching centre of the road. The larger half of the little equipage had then cleared our overtowering shadow : *that* was evident even to my own agitated sight. But it mattered little that one wreck should float off in safety, if upon the wreck that perished were embarked the human freightage. The rear part of the carriage — was *that* certainly beyond the line of absolute ruin ? What power could answer the question ? Glance of eye, thought of man, wing of angel, which of these had speed enough to sweep between the question and the answer, and divide the one from the other ? Light does not tread upon the steps of light more indivisibly, than did our all-conquering arrival upon the escaping efforts of the gig. *That* must the young man have felt too plainly. His back was now turned to us ; not by sight could he any longer communicate with the peril ; but by the dreadful rattle of our harness, too truly had his ear been instructed — that all was finished as regarded any further effort of *his*. Already in resignation he had rested from his struggle ; and perhaps in his heart

he was whispering, "Father, which art in heaven, do thou finish above what I on earth have attempted." Faster than ever mill-race we ran past them in our inexorable flight. Oh, raving of hurricanes that must have sounded in their young ears at the moment of our transit! Even in that moment the thunder of collision spoke aloud. Either with the swingle-bar, or with the haunch of our near leader, we had struck the off-wheel of the little gig, which stood rather obliquely, and not quite so far advanced, as to be accurately parallel with the near-wheel. The blow, from the fury of our passage, resounded terrifically. I rose in horror, to gaze upon the ruins we might have caused. From my elevated station I looked down and back upon the scene, which in a moment told its own tale, and wrote all its records on my heart for ever.

Here was the map of the passion that now had finished. The horse was planted immovably, with his fore-feet upon the paved crest of the central road. He of the whole party might be supposed untouched by the passion of death. The little cany carriage—partly, perhaps, from the violent torsion of the wheels in its recent movement, partly from the thundering blow we had given to it—as if it sympathized with human horror, was all alive with tremblings and shiverings. The young man trembled not, nor shivered. He sat like a rock. But *his* was the steadiness of agitation frozen into rest by horror. As yet he dared not to look round; for he knew that, if anything remained to do, by him it could no longer be done. And as yet he knew not for certain if their safety were accomplished. But the lady——

But the lady —— ! Oh, heavens ! will that spectacle ever depart from my dreams, as she rose and sank upon her seat, sank and rose, threw up her arms wildly to heaven, clutched at some visionary object in the air, fainting, praying, raving, despairing ? Figure to yourself, reader, the elements of the case ; suffer me to recall before your mind the circumstances of that unparalleled situation. From the silence and deep peace of this saintly summer night — from the pathetic blending of this sweet moonlight, dawnlight, dreamlight — from the manly tenderness of this flattering, whispering, murmuring love — suddenly as from the woods and fields — suddenly as from the chambers of the air opening in revelation — suddenly as from the ground yawning at her feet, leaped upon her, with the flashing of cataracts, Death the crowned phantom, with all the equipage of his terrors, and the tiger roar of his voice.

The moments were numbered ; the strife was finished ; the vision was closed. In the twinkling of an eye, our flying horses had carried us to the termination of the umbrageous aisle ; at right angles we wheeled into our former direction ; the turn of the road carried the scene out of my eyes in an instant, and swept it into my dreams for ever.

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DREAM-FUGUE.

FOUNDED ON THE PRECEDING THEME OF SUDDEN DEATH.

“ Whence the sound
Of instruments, that made melodious chime,
Was heard, of harp and organ ; and who moved
Their stops and chords, was seen ; his volant touch
Instinct through all proportions, low and high,
Fled and pursued transverse the resonant fugue.”

Paradise Lost, B. xi.

Tumultuosissimamente.

PASSION of sudden death ! that once in youth I read
and interpreted by the shadows of thy averted signs !
— rapture of panic taking the shape (which amongst
tombs in churches I have seen) of woman bursting her
sepulchral bonds — of woman’s Ionic form bending from
the ruins of her grave with arching foot, with eyes up-
raised, with clasped adoring hands — waiting, watching,
trembling, praying for the trumpet’s call to rise from
dust for ever ! Ah, vision too fearful of shuddering
humanity on the brink of almighty abysses ! — vision
that didst start back, that didst reel away, like a shriv-
elling scroll from before the wrath of fire racing on the
wings of the wind ! Epilepsy so brief of horror,
wherefore is it that thou canst not die ? Passing so
suddenly into darkness, wherefore is it that still thou
sheddest thy sad funeral blights upon the gorgeous mo-
saics of dreams ? Fragment of music too passionate,
heard once, and heard no more, what aileth thee, that

thy deep rolling chords come up at intervals through all the worlds of sleep, and after forty years, have lost no element of horror?

I.

Lo, it is summer — almighty summer! The everlasting gates of life and summer are throw open wide; and on the ocean, tranquil and verdant as a savannah, the unknown lady from the dreadful vision and I myself are floating — she upon a fiery pinnacle, and I upon an English three-decker. Both of us are wooing gales of festal happiness within the domain of our common country, within that ancient watery park, within that pathless chase of ocean, where England takes her pleasure as a huntress through winter and summer, from the rising to the setting sun. Ah, what a wilderness of floral beauty was hidden, or was suddenly revealed, upon the tropic islands through which the pinnacle moved! And upon her deck what a bevy of human flowers — young women how lovely, young men how noble, that were dancing together, and slowly drifting towards *us* amidst music and incense, amidst blossoms from forests and gorgeous corymbi from vintages, amidst natural carolling and the echoes of sweet girlish laughter. Slowly the pinnacle nears us, gaily she hails us, and silently she disappears beneath the shadow of our mighty bows. But then, as at some signal from heaven, the music, and the carols, and the sweet echoing of girlish laughter — all are hushed. What evil has smitten the pinnacle, meeting or overtaking her? Did ruin to our friends couch within our own dreadful shadow? Was our shadow the shadow of death? I looked over

the bow for an answer, and behold! the pinnace was dismantled; the revel and the revellers were found no more; the glory of the vintage was dust; and the forests with their beauty were left without a witness upon the seas. "But where," and I turned to our crew — "where are the lovely women that danced beneath the awning of flowers and clustering corymbi! Whither have fled the noble young men that danced with *them*?" Answer there was none. But suddenly the man at the masthead, whose countenance darkened with alarm, cried out, "Sail on the weather beam! Down she comes upon us: in seventy seconds she also will founder."

II.

I looked to the weather side, and the summer had departed. The sea was rocking, and shaken with gathering wrath. Upon its surface sat mighty mists, which grouped themselves into arches and long cathedral aisles. Down one of these, with the fiery pace of a quarrel from a cross-bow, ran a frigate right athwart our course. "Are they mad?" some voice exclaimed from our deck. "Do they woo their ruin?" But in a moment, she was close upon us, some impulse of a heady current or local vortex gave a wheeling bias to her course, and off she forged without a shock. As she ran past us, high aloft amongst the shrouds stood the lady of the pinnace. The deeps opened ahead in malice to receive her, towering surges of foam ran after her, the billows were fierce to catch her. But far away she was borne into desert spaces of the sea: whilst still by sight I followed her as she ran before the howling gale, chased by angry sea-birds and by maddening billows;

still I saw her, as at the moment when she ran past us, standing amongst the shrouds, with her white draperies streaming before the wind. There she stood, with hair dishevelled, one hand clutched amongst the tackling — rising, sinking, fluttering, trembling, praying — there for leagues I saw her as she stood, raising at intervals one hand to heaven, amidst the fiery crests of the pursuing waves and the raving of the storm ; until at last, upon a sound from afar of malicious laughter and mockery, all was hidden for ever in driving showers ; and afterwards, but when I know not, nor how.

III.

Sweet funeral bells from some incalculable distance, wailing over the dead that die before the dawn, awakened me as I slept in a boat moored to some familiar shore. The morning twilight even then was breaking ; and, by the dusky revelations which it spread, I saw a girl, adorned with a garland of white roses about her head for some great festival, running along the solitary strand in extremity of haste. Her running was the running of panic ; and often she looked back as to some dreadful enemy in the rear. But when I leaped ashore, and followed on her steps to warn her of a peril in front, alas ! from me she fled as from another peril, and vainly I shouted to her of quicksands that lay ahead. Faster and faster she ran ; round a promontory of rocks she wheeled out of sight ; in an instant I also wheeled round it, but only to see the treacherous sands gathering above her head. Already her person was buried ; only the fair young head and the diadem of white roses around it were still visible to the pitying

heavens : and, last of all, was visible one white marble arm. I saw by the early twilight this fair young head, as it was sinking down to darkness — saw this marble arm, as it rose above her head and her treacherous grave, tossing, faltering, rising, clutching as at some false deceiving hand stretched out from the clouds — saw this marble arm uttering her dying hope, and then uttering her dying despair. The head, the diadem, the arm — these all had sunk ; at last over these also the cruel quicksand had closed ; and no memorial of the fair young girl remained on earth, except my own solitary tears and the funeral bells from the desert seas, that, rising again more softly, sang a requiem over the grave of the buried child, and over her blighted dawn.

I sat, and wept in secret the tears that men have ever given to the memory of those that died before the dawn, and by the treachery of earth, our mother. But suddenly the tears and funeral bells were hushed by a shout as of many nations, and by a roar as from some great king's artillery, advancing rapidly along the valleys, and heard afar by echoes from the mountains. "Hush !" I said, as I bent my ear earthwards to listen — "hush ! — this either is the very anarchy of strife, or else" — and then I listened more profoundly, and whispered as I raised my head — "or else, oh heavens ! it is *victory* that is final, victory that swallows up all strife."

IV.

Immediately, in trance, I was carried over land and sea to some distant kingdom, and placed upon a triumphal car, amongst companions crowned with laurel.

The darkness of gathering midnight, brooding over all the land, hid from us the mighty crowds that were weaving restlessly about ourselves as a centre : we heard them, but saw them not. Tidings had arrived, within an hour, of a grandeur that measured itself against centuries ; too full of pathos they were, too full of joy, to utter themselves by other language than by tears, by restless an-thems, and *Te Deums* reverberated from the choirs and orchestras of earth. These tidings we that sat upon the laurelled car had it for our privilege to publish amongst all nations. And already, by signs audible through the darkness, by snortings and tramlings, our angry horses, that knew no fear of fleshy weariness, upbraided us with delay. Wherefore was it that we delayed ? We waited for a secret word that should bear witness to the hope of nations, as now accomplished for ever. At midnight the secret word arrived ; which word was — Waterloo and Recovered Christendom ! The dreadful word shone by its own light ; before us it went ; high above our leaders' heads it rode, and spread a golden light over the paths which we traversed. Every city, at the presence of the secret word, threw open its gates. The rivers were conscious as we crossed. All the forests, as we ran along their margins, shivered in homage to the secret word. And the darkness comprehended it.

Two hours after midnight we approached a mighty Minster. Its gates, which rose to the clouds, were closed. But when the dreadful word, that rode before us, reached them with its golden light, silently they moved back upon their hinges ; and at a flying gallop our equipage entered the grand aisle of the cathedral

Headlong was our pace ; and at every altar, in the little chapels and oratories to the right hand and left of our course, the lamps, dying or sickening, kindled anew in sympathy with the secret word that was flying past. Forty leagues we might have run in the cathedral, and as yet no strength of morning light had reached us, when before us we saw the aerial galleries of organ and choir. Every pinnacle of the fretwork, every station of advantage amongst the traceries, was crested by white-robed choristers, that sang deliverance ; that wept no more tears, as once their fathers had wept ; but at intervals that sang together to the generations, saying,

“ Chant the deliverer’s praise in every tongue,”

and receiving answers from afar,

‘ Such as once in heaven and earth were sung.’”

And of their chanting was no end ; of our headlong pace was neither pause nor slackening.

Thus, as we ran like torrents — thus, as we swept with bridal rapture over the Campo Santo of the cathedral graves — suddenly we became aware of a vast necropolis rising upon the far-off horizon — a city of sepulchres, built within the saintly cathedral for the warrior dead that rested from their feuds on earth. Of purple granite was the necropolis ; yet, in the first minute, it lay like a purple stain upon the horizon, so mighty was the distance. In the second minute it trembled through many changes, growing into terraces and towers of wondrous altitude, so mighty was the pace. In the third minute already, with our dreadful gallop, we were entering its suburbs. Vast sarcophagi rose on every side, having towers and turrets that, upon the limits of the central aisle, strode forward with

haughty intrusion, that ran back with mighty shadows into answering recesses. Every sarcophagus showed many bas-reliefs — bas-reliefs of battles and of battle-fields; battles from forgotten ages — battles from yesterday — battle-fields that, long since, nature had healed and reconciled to herself with the sweet oblivion of flowers — battle-fields that were yet angry and crimson with carnage. Where the terraces ran, there did *we* run; where the towers curved, there did *we* curve. With the flight of swallows our horses swept round every angle. Like rivers in flood, wheeling round headlands — like hurricanes that ride into the secrets of forests — faster than ever light unwove the mazes of darkness, our flying equipage carried earthly passions, kindled warrior instincts, amongst the dust that lay around us — dust oftentimes of our noble fathers that had slept in God from Créci to Trafalgar. And now had we reached the last sarcophagus, now were we abreast of the last bas-relief, already had we recovered the arrow-like flight of the illimitable central aisle, when coming up this aisle to meet us we beheld afar off a female child, that rode in a carriage as frail as flowers. The mists, which went before her, hid the fawns that drew her, but could not hide the shells and tropic flowers with which she played — but could not hide the lovely smiles by which she uttered her trust in the mighty cathedral, and in the cherubim that looked down upon her from the mighty shafts of its pillars. Face to face she was meeting us; face to face she rode, as if danger there were none. “Oh, baby!” I exclaimed, “shalt thou be the ransom for Waterloo? Must we, that carry tidings of great joy to every people, be

messengers of ruin to thee!" In horror I rose at the thought; but then also, in horror at the thought, rose one, that was sculptured on a bas-relief—a Dying Trumpeter. Solemnly from the field of battle he rose to his feet; and, unslinging his stony trumpet, carried it, in his dying anguish, to his stony lips—sounding once, and yet once again; proclamation that, in *thy* ears, oh baby! spoke from the battlements of death. Immediately deep shadows fell between us, and aboriginal silence. The choir had ceased to sing. The hoofs of our horses, the dreadful rattle of our harness, the groaning of our wheels, alarmed the graves no more. By horror the bas-relief had been unlocked into life. By horror we, that were so full of life, we men and our horses, with their fiery fore-legs rising in mid air to their everlasting gallop, were frozen to a bas-relief. Then a third time the trumpet sounded; the seals were taken off all pulses; life, and the frenzy of life, tore into their channels again; again the choir burst forth in sunny grandeur, as from the muffling of storms and darkness; again the thunderings of our horses carried temptation into the graves. One cry burst from our lips, as the clouds, drawing off from the aisle, showed it empty before us—"Whither has the infant fled?—is the young child caught up to God?" Lo! afar off, in a vast recess, rose three mighty windows to the clouds; and on a level with their summits, at height insuperable to man, rose an altar of purest alabaster. On its eastern face was trembling a crimson glory. A glory was it from the reddening dawn that now streamed *through* the windows? Was it from the crimson robes of the martyrs painted *on* the windows? Was

it from the bloody bas-reliefs of earth? There, suddenly, within that crimson radiance, rose the apparition of a woman's head, and then of a woman's figure. The child it was — grown up to woman's height. Clinging to the horns of the altar, voiceless she stood — sinking, rising, raving, despairing; and behind the volume of incense, that, night and day, streamed upwards from the altar, dimly was seen the fiery font, and the shadow of that dreadful being who should have baptized her with the baptism of death. But by her side was kneeling her better angel, that hid his face with wings; that wept and pleaded for *her*; that prayed when *she* could *not*; that fought with Heaven by tears for *her* deliverance; which also, as he raised his immortal countenance from his wings, I saw, by the glory in his eye, that from Heaven he had won at last.

v.

Then was completed the passion of the mighty fugue. The golden tubes of the organ, which as yet had but muttered at intervals — gleaming amongst clouds and surges of incense — threw up, as from fountains unfathomable, columns of heart-shattering music. Choir and anti-choir were filling fast with unknown voices. Thou also, Dying Trumpeter! — with thy love that was victorious, and thy anguish that was finishing — didst enter the tumult; trumpet and echo — farewell love, and farewell anguish — rang through the dreadful *sanctus*. Oh, darkness of the grave! that from the crimson altar and from the fiery font wert visited and searched by the effulgence in the angel's eye — were these indeed thy children? Poms of life, that, from

the burials of centuries, rose again to the voice of perfect joy, did ye indeed mingle with the festivals of Death? Lo! as I looked back for seventy leagues through the mighty cathedral, I saw the quick and the dead that sang together to God, together that sang to the generations of man. All the hosts of jubilation, like armies that ride in pursuit, moved with one step. Us, that, with laurelled heads, were passing from the cathedral, they overtook, and, as with a garment, they wrapped us round with thunders greater than our own. As brothers we moved together; to the dawn that advanced — to the stars that fled; rendering thanks to God in the highest — that, having hid his face through one generation behind thick clouds of War, once again was ascending — from the Campo Santo of Waterloo was ascending — in the visions of Peace; rendering thanks for thee, young girl! whom, having overshadowed with his ineffable passion of death, suddenly did God relent; suffered thy angel to turn aside his arm; and even in thee, sister unknown! shown to me for a moment only to be hidden for ever, found an occasion to glorify his goodness. A thousand times, amongst the phantoms of sleep, have I seen thee entering the gates of the golden dawn — with the secret word riding before thee — with the armies of the grave behind thee: seen thee sinking, rising, raving, despairing; a thousand times in the worlds of sleep have seen thee followed by God's angel through storms; through desert seas; through the darkness of quicksands, through dreams, and the dreadful revelations that are in dreams — only that at the last, with one sling of his victorious arm, he might snatch thee back from ruin, and might emblazon in thy deliverance the endless resurrections of his love!

NARRATIVES.

THE SPANISH NUN.

FROM the archives of the Royal Marine at Seville, from the autobiography of the heroine, from contemporary chronicles, and from several official sources scattered in and out of Spain, some of them ecclesiastical, the amplest proofs have been drawn, and may yet be greatly extended, of the extraordinary events here recorded. M. de Ferrer, a Spaniard of much research, and originally incredulous as to the facts, published about seventeen years ago a selection from the leading documents, accompanied by his *palinode* as to their accuracy. His materials have been since used for the basis of more than one narrative, not inaccurate, in French, German, and Spanish journals of high authority. It is seldom the case that French writers err by prolixity. They *have* done so in this case. The present narrative, which contains no sentence derived from any foreign one, has the great advantage of close compression; my own pages, after equating the size, being as one to three of the shortest continental form. In the mode of narration, I am vain enough to flatter myself that the reader will find little reason to hesitate between us. Mine, at least, weary nobody; which is more that can be always said for the continental versions.

On a night in the year 1592. (but which night is a secret liable to three hundred and sixty-five answers,)

a Spanish "*son of somebody*,"* in the fortified town of St. Sebastian, received the disagreeable intelligence from a nurse that his wife had just presented him with a daughter. No present that the poor misjudging lady could possibly have made him was so entirely useless for any purpose of his. He had three daughters already, which happened to be more by 2+1 than *his* reckoning assumed as a reasonable allowance of daughters. A supernumerary son might have been stowed away; but daughters in excess were the very nuisance of Spain. He did, therefore, what in such cases every proud and lazy Spanish gentleman was apt to do—he wrapped the new little daughter, odious to his paternal eyes, in a pocket handkerchief; and then, wrapping up his own throat with a good deal more care, off he bolted to the neighboring convent of St. Sebastian, not merely of that city, but also (amongst several convents) the one dedicated to that saint. It is well that in this quarrelsome world we quarrel furiously about tastes, since agreeing too closely about the objects to be liked and appropriated would breed much more fighting than is bred by disagreeing. That little human tadpole, which the old toad of a father would not suffer to stay ten minutes in his house, proved as welcome at the nunnery of St. Sebastian as she was odious elsewhere. The superior of the convent was aunt, by the mother's side, to the newborn stranger. She therefore kissed and blessed the little lady. The poor nuns, who were never to have any babies of their own, and were languishing for some amusement, perfectly doted on this prospect

* That is, "*hidalgo*."

of a wee pet. The superior thanked the hidalgo for his very splendid present; the nuns thanked him each and all; until the old crocodile actually began to cry and whimper sentimentally at what he now perceived to be excess of munificence in himself. Munificence, indeed, he remarked, was his foible, next after parental tenderness.

What a luxury it is sometimes to a cynic that there go two words to a bargain! In the convent of St. Sebastian all was gratitude, — gratitude (as aforesaid) to the hidalgo from all the convent for his present, — until at last the hidalgo began to express gratitude to *them* for their gratitude to *him*. Then came a rolling fire of thanks to St. Sebastian; from the superior, for sending a future saint; from the nuns, for sending such a love of a plaything; and finally from papa, for sending such substantial board and well-bolted lodgings, “from which,” said the malicious old fellow, “my pussy will never find her way out to a thorny and dangerous world.” Won’t she? I suspect, son of somebody, that the next time you see “pussy,” which may happen to be also the last, will not be in a convent of any kind. At present, whilst this general rendering of thanks was going on, one person only took no part in them. That person was “pussy,” whose little figure lay quietly stretched out in the arms of a smiling young nun, with eyes nearly shut, yet peering a little at the candles. Pussy said nothing; it’s of no great use to say much when all the world is against you; but if St. Sebastian had enabled her to speak out the whole truth, pussy *would* have said, “So, Mr. Hidalgo, you have been engaging lodgings for me —

lodgings for life. Wait a little. We'll try that question when my claws are grown a little longer."

Disappointment, therefore, was gathering ahead ; but for the present there was nothing of the kind. That noble old crocodile, papa, was not in the least disappointed as regarded *his* expectation of having no anxiety to waste, and no money to pay, on account of his youngest daughter. He insisted on his right to forget her ; and in a week *had* forgotten her, never to think of her again but once. The lady superior, as regarded *her* demands, was equally content, and through a course of several years ; for, as often as she asked pussy if she would be a saint, pussy replied that she would, if saints were allowed plenty of sweetmeats. But least of all were the nuns disappointed. Every thing that they had fancied possible in a human plaything fell short of what pussy realized in racketing, racing, and eternal plots against the peace of the elder nuns. No fox ever kept a hen roost in such alarm as pussy kept the dormitory of the senior sisters ; whilst the younger ladies were run off their legs by the eternal wiles, and had their chapel gravity discomposed, even in chapel, by the eternal antics, of this privileged little kitten.

The kitten had long ago received a baptismal name, which was Kitty : this is Catharine, or Kate, or *Hispanice* Catalina. It was a good name, as it recalled her original name of pussy. And, by the way, she had also an ancient and honorable surname, viz., *De Erauso*, which is to this day a name rooted in Biscay. Her father, the *hidalgo*, was a military officer in the Spanish service, and had little care whether his kitten should turn

out a wolf or a lamb, having made over the fee simple of his own interest in the little Kate to St. Sebastian, "to have and to hold" so long as Kate should keep her hold of this present life. Kate had no apparent intention to let slip that hold; for she was blooming as a rosebush in June, tall and strong as a young cedar. Yet, notwithstanding this robust health and the strength of the convent walls, the time was drawing near when St. Sebastian's lease in Kate must, in legal phrase, "determine;" and any *chateaux en Espagne* that the saint might have built on the cloisteral fidelity of his pet Catalina must suddenly give way in one hour, like many other vanities in our own days of Spanish bonds and promises. After reaching her tenth year, Catalina became thoughtful, and not very docile. At times she was even headstrong and turbulent, so that the gentle sisterhood of St. Sebastian, who had no other pet or plaything in the world, began to weep in secret, fearing that they might have been rearing by mistake some future tigress; for, as to infancy, *that*, you know, is playful and innocent even in the cubs of a tigress. But *there* the ladies were going too far. Catalina was impetuous and aspiring, but not cruel. She was gentle, if people would let her be so; but woe to those that took liberties with *her*!

The day is come, the evening is come, when our poor Kate, that had for fifteen years been so tenderly rocked in the arms of St. Sebastian and his daughters, and that henceforth shall hardly find a breathing space between eternal storms, must see her peaceful cell, must see the holy chapel, for the last time. It was at vespers, it was during the chanting of the vesper service, that she finally

read the secret signal for her departure, which long she had been looking for. It happened that her aunt, the lady principal, had forgotten her breviary. As this was in a private scrutoire, she did not choose to send a servant for it, but gave the key to her niece. The niece, on opening the scrutoire, saw, with that rapidity of eye glance for the one thing needed in any great emergency which ever attended her through life, that *now* was the moment for an attempt which, if neglected, might never return. There lay the total keys, in one massive *trousseau*, of that fortress impregnable even to armies from without. St. Sebastian ! do you see what your pet is going to do ? And do it she will, as sure as your name is St. Sebastian. Kate went back to her aunt with the breviary and the key, but taking good care to leave that awful door, on whose hinge revolved her whole life, unlocked. Delivering the two articles to the superior, she complained of a headache ; [ah, Kate ! what did *you* know of headaches, except now and then afterwards from a stray bullet or so ?] upon which her aunt, kissing her forehead, dismissed her to bed. Now, then, through three fourths of an hour Kate will have free elbow room for unanchoring her boat, for unshipping her oars, and for pulling ahead right out of St. Sebastian's cove into the main ocean of life.

Kate's advantages for her *rôle* in this life lay in four things — viz., in a well-built person and a particularly strong wrist. 2d. In a heart that nothing could appall. 3d. In a sagacious head, never drawn aside from the *hoc age* [from the instant question of life] by any weakness of imagination. 4th. In a tolerably thick skin — not literally ; for she was fair and blooming, and deci-

dedly handsome, having such a skin as became a young woman of family in northernmost Spain. But her sensibilities were obtuse as regarded *some* modes of delicacy, *some* modes of equity, *some* modes of the world's opinion, and *all* modes whatever of personal hardship. Lay a stress on that word *some*; for, as to delicacy, she never lost sight of the kind which peculiarly concerns her sex. Long afterwards she told the pope himself, when confessing without disguise her sad and infinite wanderings to the paternal old man, (and I feel convinced of her veracity,) that in this respect, even then, at middle age, she was as pure as is a child. As to the third item, — the world's opinion, — I don't know that you need lay a stress on *some*; for, generally speaking, *all* that the world did, said, or thought, was alike contemptible in her eyes. I must add, though at the cost of interrupting the story by two or three more sentences, that Catalina had also a fifth advantage, which sounds humbly, but is really of use in a world where even to fold and seal a letter adroitly is not the least of accomplishments. She was a *handy* girl. She could turn her hand to any thing; of which I will give you two memorable instances. Was there ever a girl in this world but herself that cheated and snapped her fingers at that awful Inquisition which brooded over the convents of Spain, that did this without collusion from outside, trusting to nobody but to herself, and what? To one needle, two hanks of thread, and a very inferior pair of scissors. For that the scissors were bad, though Kate does not say so in her memoirs, I knew by an *a priori* argument — viz., because *all* scissors were bad in the year 1607. From this sketch of Catalina's char-

acter, the reader is prepared to understand the decision of her present proceeding. She had no time to lose; the twilight favored her; but she must get under hiding before pursuit commenced. Consequently she lost not one of her forty-five minutes in picking and choosing. No *shilly shally* in Kate. She saw with the eyeball of an eagle what was indispensable: some little money perhaps, to pay the first toll bar of life. So, out of four shillings in aunty's purse, she took one. You can't say *that* was exorbitant.

Now she was ready — ready to cast off St. Sebastian's towing rope — ready to cut and run for port any where. The finishing touch of her preparations was to pick out the proper keys. Even there she showed the same discretion. She did do no gratuitous mischief. She did not take the wine cellar key, which would have irritated the good father confessor; she took those keys only that belonged to *her*, if ever keys did; for they were the keys that locked her out from her natural birth-right of liberty. "Show me," says the Romish casuist, "her right in law to let herself out of that nunnery." "Show us," we reply, "*your* right to lock her in." Right or wrong, however, in strict casuistry, Kate was resolved to let herself out, and *did* so; and, for fear any man should creep in whilst vespers lasted and steal the kitchen grate, she locked her old friends *in*. Then she sought a shelter. The air was not cold. She hurried into a chestnut wood, and upon withered leaves slept till dawn. Spanish diet and youth leave the digestion undisturbed and the slumbers light. When the lark rose, up rose Catalina. No time to lose; for she was still in the dress of a nun, and liable to be arrested by

any man in Spain. With her *armed* finger (ay ; by the way, I forgot the thimble ; but Kate did *not*) she set to work upon her amply-embroidered petticoat. She turned it wrong side out ; and, with the magic that only female hands possess, she had soon sketched and finished a dashing pair of Wellington trousers. All other changes were made according to the materials she possessed, and quite sufficiently to disguise the two main perils — her sex and her monastic dedication. What was she to do next ? Speaking of Wellington trousers would remind *us*, but could hardly remind *her*, of Vittoria, where she dimly had heard of some maternal relative. To Vittoria, therefore, she bent her course ; and, like the Duke of Wellington, but arriving more than two centuries earlier, (though *he*, too, is an early riser,) she gained a great victory at that place. She had made a two days' march, baggage far in the rear, and no provisions but wild berries. She depended for any thing better, as light-heartedly as the duke, upon attacking, sword in hand, storming, her dear friend's intrenchments, and effecting a lodgment in his breakfast room, should he happen to have one. This amiable relative, an elderly man, had but one foible, or perhaps one virtue, in this world ; but *that* he had in perfection : it was pedantry. On that hint Catalina spoke. She knew by heart, from the services of the convent, a few Latin phrases. Latin ! — O, but *that* was charming ; and in one so young ! The grave don owned the soft impeachment, relented at once, and clasped the hopeful young gentleman in the Wellington trousers to his *uncular* and rather angular breast. In this house the yarn of life was of a mingled quality. The table was good ; but that was exactly what

Kate cared little about. The amusement was of the worst kind. It consisted chiefly in conjugating Latin verbs, especially such as were obstinately irregular. To show him a withered, frostbitten verb that wanted its preterite, wanted its supines, wanted, in fact, every thing in this world, fruits or blossoms, that make a verb desirable, was to earn the don's gratitude for life. All day long he was marching and countermarching his favorite brigades of verbs — verbs frequentative, verbs inceptive, verbs desiderative — horse, foot, and artillery; changing front, advancing from the rear, throwing out skirmishing parties; until Kate, not given to faint, must have thought of such a resource as once in her life she had thought so seasonably of a vesper headache. This was really worse than St. Sebastian's. Now, you know, when the time comes that *nous nous ennuyons*, the best course is to part. Kate saw *that*; and she walked off from the don's, (of whose amorous passion for defective verbs one would have wished to know the catastrophe,) and took from his mantel piece rather more silver than she had levied on her aunt. But the don, also, was a relative; and really he owed her a small check on his banker for turning out on his field days. A man, if he *is* a kinsman, has no right to bore one *gratis*.

From Vittoria, Kate was guided by a carrier to Valladolid. Luckily, as it seemed at first, — but it made little difference in the end, — here, at Valladolid, were the king and his court; consequently there was plenty of regiments and plenty of regimental bands. Attracted by one of these, Catalina was quietly listening to the music, when some street ruffians, in derision of the gay

colors and the form of her forest-made costume, (rascals ! one would like to have seen what sort of trousers *they* would have made with no better scissors,) began to pelt her with stones. Ah, my friends of the genus *blackguard*, you little know who it is that you are selecting for experiments. This is the one creature of fifteen in all Spain, be the other male or female, whom nature, and temper, and provocation have qualified for taking the conceit out of you. This she very soon did, laying open a head or two with a sharp stone, and letting out rather too little than too much of bad Valladolid blood. But mark the constant villany of this world. Certain alguazils, — very like some other alguazils that I know nearer home, — having stood by quietly to see the friendless stranger insulted and assaulted, now felt it their duty to apprehend the poor nun for murderous violence ; and, had there been such a thing as a treadmill in Valladolid, Kate was booked for a place on it without further inquiry. Luckily, injustice does not *always* prosper. A gallant young cavalier, who had witnessed from his windows the whole affair, had seen the provocation, and admired Catalina's behavior, — equally patient at first, and bold at last, — hastened into the street, pursued the officers, forced them to release their prisoner upon stating the circumstances of the case, and instantly offered Catalina a situation amongst his retinue. He was a man of birth and fortune ; and the place offered, that of an honorary page, not being at all degrading even to a "daughter of somebody," was cheerfully accepted. Here Catalina spent a happy month. She was now splendidly dressed, in dark-blue velvet, by a tailor that did not work within the gloom of a chestnut forest. She

and the young cavalier, Don Francisco de Cardenas, were mutually pleased and had mutual confidence. All went well ; when one evening, but, luckily, not until the sun had been set so long as to make all things indistinct, who should march into the antechamber of the cavalier but that sublime of crocodiles, *papa*, that we lost sight of fifteen years ago, and shall never see again after this night ! He had his crocodile tears all ready for use, in working order, like a good industrious fire engine. It was absolutely to Catalina herself that he advanced ; whom, for many reasons, he could not be supposed to recognize : lapse of years, male attire, twilight, were all against him. Still she might have the family countenance ; and Kate thought he looked with a suspicious scrutiny into her face as he inquired for the young don. To avert her own face, to announce him to Don Francisco, to wish him on the shores of that ancient river for crocodiles, the Nile, furnished but one moment's work to the active Catalina. She lingered, however, as her place entitled her to do, at the door of the audience chamber. She guessed already, but in a moment she *heard* from *papa*'s lips, what was the nature of his errand. His daughter Catharine, he informed the don, had eloped from the convent of St. Sebastian — a place rich in delight. Then he laid open the unparalleled ingratitude of such a step. O the unseen treasure that had been spent upon that girl ! O the untold sums of money that he had sunk in that unhappy speculation ! the nights of sleeplessness suffered during her infancy ! the fifteen years of solicitude thrown away in schemes for her improvement ! It would have moved the heart of a stone. The *hidalgo* wept copiously at his own pathos. And

to such a height of grandeur had he carried his Spanish sense of the sublime, that he disdained to mention the pocket handkerchief which he had left at St. Sebastian's fifteen years ago, by way of envelope for "pussy," and which, to the best of pussy's knowledge, was the one sole memorandum of papa ever heard of at St. Sebastian's. Pussy, however, saw no use in revising and correcting the text of papa's remembrances. She showed her usual prudence and her usual incomparable decision. It did not appear, as yet, that she would be reclaimed or was at all suspected for the fugitive by her father; for it is an instance of that singular fatality which pursued Catalina through life, that, to her own astonishment, (as she now collected from her father's conference,) nobody had traced her to Valladolid, nor had her father's visit any connection with suspicious travelling in that direction. The case was quite different. Strangely enough, her street row had thrown her into the one sole household in all Spain that had an official connection with St. Sebastian's. That convent had been founded by the young cavalier's family; and, according to the usage of Spain, the young man (as present representative of his house) was the responsible protector of the establishment. It was not to the don as harbinger of his daughter, but to the don as *ex officio* visitor of the convent, that the hidalgo was appealing. Probably Kate might have staid safely sometime longer. Yet, again, this would but have multiplied the clews for tracing her; and, finally, she would too probably have been discovered; after which, with all his youthful generosity, the poor don could not have protected her. Too terrific was the vengeance that awaited an abetter

of any fugitive nun ; but, above all, if such a crime were perpetrated by an official mandatory of the church. Yet, again, so far as it was the hazardous course to abscond, that it almost revealed her to the young don as the missing daughter. Still, if it really *had* that effect, nothing at present obliged him to pursue her, as might have been the case a few weeks later. Kate argued (I dare say) rightly, as she always did. Her prudence whispered eternally, that safety there was none for her until she had laid the Atlantic between herself and St. Sebastian's. Life was to be for *her* a Bay of Biscay ; and it was odds but she had first embarked upon this billowy life from the literal Bay of Biscay. Chance ordered otherwise. She crept up stairs to her bedroom. Simple are the travelling preparations of those that, possessing nothing, have no imperials to pack. She had Juvenal's qualification for carolling gayly through a forest full of robbers ; for she had nothing to lose but a change of linen, that rode easily enough under her left arm, leaving the right free for answering any questions of impertinent customers. As she crept down she heard the crocodile still weeping forth his sorrows to the pensive ear of twilight and to the sympathetic Don Francisco. Now, it would not have been filial or ladylike for Kate to do what I am going to suggest ; but what a pity that some gay brother page had not been there to turn aside into the room, armed with a roasted potato, and, taking a sportsman's aim, to have lodged it in the crocodile's abominable mouth ! Yet what an anachronism ! There *were* no roasted potatoes in Spain at that date, and very few in England. But anger drives a man to say any thing.

Catalina had seen her last of friends and enemies in Valladolid. Where should Kate pass the night in safety? Her conclusion was, that the best door to knock at in such a case was the door where there was no need to knock at all, as being unfastened and open to all comers; for she argued that within such a door there would be nothing to steal; so that, at least, you could not be mistaken in the dark for a thief. Then, as to stealing from *her*, they might do that if they could.

Upon these principles, which hostile critics will in vain endeavor to undermine, she laid her hand upon what seemed a rude stable door. Such it proved. There was an empty cart inside—certainly there was; but you couldn't take *that* away in your pocket: and there were five loads of straw; but then of those a lady could take no more than her *reticule* would carry, which perhaps was allowed by the courtesy of Spain. So Kate was right as to the difficulty of being challenged for a thief. Closing the door as gently as she had opened it, she dropped her person, dressed as she was, upon the nearest heap of straw. Some ten feet farther were lying two muleteers, honest and happy enough, as compared with the lords of the bed chamber then in Valladolid, but still gross men, carnally deaf from eating garlic and onions and other horrible substances. Accordingly they never heard her, nor were aware, until dawn, that such a blooming person existed. But she was aware of *them* and of their conversation. They were talking of an expedition for America, on the point of sailing, under Don Ferdinand de Cordova. It was to sail from some Andalusian port. That was the very thing for *her*. At daylight she woke and jumped up,

needing no more toilet than the birds that already were singing in the gardens, or than the two muleteers, who, good, honest fellows, saluted the handsome boy kindly — thinking no ill at his making free with *their* straw, though no leave had been asked.

With these philo-garlic men Kate took her departure. The morning was divine ; and, leaving Valladolid with the transports that befitted such a golden dawn, feeling also already, in the very obscurity of her exit, the pledge of her escape, she cared no longer for the crocodile, or for St. Sebastian, or (in the way of fear) for the protector of St. Sebastian ; though of *him* she thought with some tenderness, so deep is the remembrance of kindness mixed with justice. Andalusia she reached rather slowly, but many months before she was sixteen years old, and quite in time for the expedition. St. Lucar being the port of rendezvous for the Peruvian expedition, thither she went. All comers were welcome on board the fleet, much more a fine young fellow like Kate. She was at once engaged as a mate ; and *her* ship, in particular, after doubling Cape Horn without loss, made the coast of Peru. Paita was the port of her destination. Very near to this port they were when a storm threw them upon a coral reef. There was little hope of the ship from the first ; for she was unmanageable, and was not expected to hold together for twenty-four hours. In this condition, with death before their faces, mark what Kate did, and please to remember it for her benefit when she does any other little thing that angers you. The crew lowered the longboat. Vainly the captain protested against this disloyal desertion of a king's ship, which might yet,

perhaps, be run on shore, so as to save the stores. All the crew, to a man, deserted the captain. You may say *that* literally; for the single exception was *not* a man, being our boldhearted Kate. She was the only sailor that refused to leave her captain or the King of Spain's ship. The rest pulled away for the shore, and with fair hopes of reaching it. But one half hour told another tale. Just about that time came a broad sheet of lightning, which, through the darkness of evening, revealed the boat in the very act of mounting like a horse upon an inner reef, instantly filling, and throwing out the crew, every man of whom disappeared amongst the breakers. The night which succeeded was gloomy for both the representatives of his Catholic majesty. It cannot be denied by the greatest of philosophers that the muleteer's stable at Valladolid was worth twenty such ships, though the stable was *not* insured against fire, and the ship *was* insured against the sea and the wind by some fellow that thought very little of his engagements. But what's the use of sitting down to cry? That was never any trick of Catalina's. By daybreak she was at work with an axe in her hand. I knew it before ever I came to this place in her memoirs. I felt, as sure as if I had read it, that when day broke we should find Kate hard at work. Thimble or axe, trousers or raft, all one to *her*.

The captain, though true to his duty, seems to have desponded. He gave no help towards the raft. Signs were speaking, however, pretty loudly, that he must do something; for notice to quit was now served pretty liberally. Kate's raft was ready; and she encouraged the captain to think that it would give both of them

something to hold on by in swimming, if not even carry double. At this moment, when all was waiting for a start, and the ship herself was waiting for a final lurch, to say *Good by* to the King of Spain, Kate went and did a thing which some misjudging people will object to. She knew of a box laden with gold coins, reputed to be the King of Spain's, and meant for contingencies in the voyage out. This she smashed open with her axe, and took a sum equal to one hundred guineas English, which, having well secured in a pillow case, she then lashed firmly to the raft. Now, this, you know, though not "*flotsom*," because it would not float, was certainly, by maritime law, "*jetsom*." It would be the idlest of scruples to fancy that the sea or a shark had a better right to it than a philosopher, or a splendid girl who showed herself capable of writing a very fair octavo, to say nothing of her decapitating in battle several of the king's enemies and recovering the king's banner. No sane moralist would hesitate to do the same thing under the same circumstances on board an English vessel, though the first lord of the admiralty should be looking on. The raft was now thrown into the sea. Kate jumped after it, and then entreated the captain to follow her. He attempted it; but, wanting her youthful agility, he struck his head against a spar and sank like lead, giving notice below that his ship was coming. Kate mounted the raft and was gradually washed ashore, but so exhausted as to have lost all recollection. She lay for hours until the warmth of the sun revived her. On sitting up, she saw a desolate shore stretching both ways — nothing to eat, nothing to drink; but fortunately the raft and the

money had been thrown near her, none of the lashings having given way; only what is the use of a guinea amongst tangle and seagulls? The money she distributed amongst her pockets, and soon found strength to rise and march forward. But which *was* forward? and which backward? She knew by the conversation of the sailors that Paita must be in the neighborhood; and Paita, being a port, could not be in the inside of Peru, but of course somewhere on its outside, and the outside of a maritime land must be the shore; so that, if she kept the shore and went far enough, she could not fail of hitting her foot against Paita at last, in the very darkest night, provided only she could first find out which was *up* and which was *down*; else she might walk her shoes off and find herself six thousand miles in the wrong. Here was an awkward case, all for want of a guidepost. Still, when one thinks of Kate's prosperous horoscope, that, after so long a voyage, *she* only out of the total crew was thrown on the American shore, with one hundred and five pounds in her purse of clear gain on the voyage, a conviction arises that she *could* not guess wrongly. She might have tossed up, having coins in her pocket, *heads or tails*? But this kind of sortilege was then coming to be thought irreligious in Christendom, as a Jewish and a heathen mode of questioning the dark future. She simply guessed, therefore; and very soon a thing happened which, though adding nothing to strengthen her guess as a true one, did much to sweeten it if it should prove a false one. On turning a point of the shore, she came upon a barrel of biscuit washed ashore from the ship. Biscuit is about the best thing I know; but it is the

soonest spoiled ; and one would like to hear counsel on one puzzling point, why it is that a touch of water utterly ruins it, taking its life, and leaving a *caput mortuum* corpse. Upon this *caput* Kate breakfasted, though *her* case was worse than mine ; for any water that ever plagued *me* was always fresh : now, *hers* was a present from the Pacific Ocean. She, that was always prudent, packed up some of the Catholic king's biscuit as she had previously packed up far too little of his gold. About twilight on the second day she found herself entering Païta, without having had to swim any river in her walk.

The first thing in such a case of distress which a young lady does, even if she happens to be a young gentleman, is to beautify her dress. Kate always attended to *that*, as we know, having overlooked her in the chestnut wood. The man she sent for was not properly a tailor, but one who employed tailors, he himself furnishing the materials. His name was Urquiza — a fact of very little importance to us in 1847, if it had stood only at the head and foot of Kate's little account ; but, unhappily for Kate's *debut* on this vast American stage, the case was otherwise. Mr. Urquiza had the misfortune (equally common in the old world and the new) of being a knave, and also a showy, specious knave. Kate, who had prospered under sea allowances of biscuit and hardship, was now expanding in proportions. With very little vanity or consciousness on that head, she now displayed a really fine person ; and, when dressed anew in the way that became a young officer in the Spanish service, she looked* the representative picture of a

* “ *She looked,*” &c. — If ever the reader should visit Aix-la-Chapelle, he will probably feel interest enough in the poor, wild, impassioned

Spanish *caballador*. It is strange that such an appearance and such a rank should have suggested to Urquiza the presumptuous idea of wishing that Kate might become his clerk. He *did*, however, wish it; for Kate wrote a beautiful hand; and a stranger thing is, that Kate accepted his proposal. This might arise from the difficulty of moving in those days to any distance in Peru. The ship had been merely bringing stores to the station of Païta; and no corps of the royal armies was readily to be reached, whilst something must be done at once for a livelihood. Urquiza had two mercantile establishments—one at Trujillo, to which he repaired in person, on Kate's agreeing to undertake the management of the other in Païta. Like the sensible girl that we have always found her, she demanded specific instructions for her guidance in duties so new. Mr. Urquiza's instructions were short, easy to be understood, but rather comic; and yet which is odd, they led to tragic results. There were two debtors of the shop (*many*, it is to be hoped, but two meriting his affectionate notice) with respect to whom he left the most opposite directions. The one was a very handsome lady; and the rule as to *her* was, that she was to have credit unlimited, strictly unlimited. That was plain. The other customer favored by Mr. Urquiza's

girl to look out for a picture of her in that city, and the only one known *certainly* to be authentic. It is in the collection of Mr. Sempeller. For some time it was supposed that the best (if not the only) portrait of her lurked somewhere in Italy. Since the discovery of the picture at Aix-la-Chapelle, that notion has been abandoned; but there is great reason to believe that, both in Madrid and Rome, many portraits of her must have been painted to meet the intense interest which arose in her history subsequently amongst all the men of rank, military or ecclesiastical, whether in Italy or Spain.

valedictory thoughts was a young man, cousin to the handsome lady, and bearing the name of Reyes. This youth occupied in Mr. Urquiza's estimate the same hyperbolical rank as the handsome lady, but on the opposite side of the equation. The rule as to *him* was, that he was to have *no* credit, strictly none. In this case, also, Kate saw no difficulty ; and, when she came to know Mr. Reyes a little, she found the path of pleasure coinciding with the path of duty. Mr. Urquiza could not be more precise in laying down the rule than Kate was in enforcing it.

Thus stood matters, when a party of strolling players strolled into Paita. Kate, as a Spaniard, being one held of the Paita aristocracy, was expected to attend. She did so ; and there, also was the malignant Reyes. He came and seated himself purposely, so as to shut out Kate from all view of the stage. She, who had nothing of the bully in her nature, and was a gentle creature when her wild Biscayan blood had not been kindled by insult, courteously requested him to move a little ; upon which Reyes remarked that it was not in his power to oblige the clerk as to that, but that he *could* oblige him by cutting his throat. The tiger that slept in Catalina wakened at once. She seized him, and would have executed vengeance on the spot, but that a party of young men interposed to part them. The next day, when Kate (always ready to forget and forgive) was thinking no more of the row, Reyes passed. By spitting at the window, and other gestures insulting to Kate, again he roused her Spanish blood. Out she rushed, sword in hand. A duel began in the street, and very soon Kate's sword had passed into the heart

of Reyes. Now that the mischief was done, the police were, as usual, all alive for the pleasure of avenging it. Kate found herself suddenly in a strong prison, and with small hopes of leaving it except for execution. The relations of the dead man were potent in Paíta, and clamorous for justice ; so that the *corrégidor*, in a case where he saw a very poor chance of being corrupted by bribes, felt it his duty to be sublimely incorruptible. The reader knows, however, that amongst the relatives of the deceased bully was that handsome lady, who differed as much from her cousin in her sentiments as to Kate as she did in the extent of her credit with Mr. Urquiza. To *her* Kate wrote a note, and, using one of the Spanish king's gold coins for bribing the jailer, got it safely delivered. That, perhaps, was unnecessary ; for the lady had been already on the alert, and had summoned Urquiza from Trujillo. By some means, not very luminously stated, and by paying proper fees in proper quarters, Kate was smuggled out of the prison at nightfall and smuggled into a pretty house in the suburbs.

Egress was left easy. But, when out and free once more in the bright starry night, which way should Kate turn ? The whole city would prove but a rat trap for her, as bad as Mr. Urquiza's if she was not off before morning. At a glance, she comprehended that the sea was her only chance. To the port she fled. All was silent. Watchmen there were none. She jumped into a boat. To use the oars was dangerous, for she had no means of muffling them. But she contrived to hoist a sail, pushed off with a boat hook, and was soon stretching across the water for the mouth of the harbor before

a breeze light but favorable. Having cleared the difficulties of exit, she lay down, and unintentionally fell asleep. When she awoke, the sun had been up three or four hours; all was right otherwise; but, had she not served as a sailor, Kate would have trembled upon finding that, during her long sleep of perhaps seven or eight hours, she had lost sight of land, by what distance she could only guess, and in what direction was to some degree doubtful. All this, however, seemed a great advantage to the bold girl, throwing her thoughts back on the enemies she had left behind. The disadvantage was, having no breakfast, not even damaged biscuit; and some anxiety naturally arose as to ulterior prospects a little beyond the horizon of breakfast. But who's afraid? As sailors whistle for a wind, Catalina really had but to whistle for any thing with energy, and it was sure to come. Like Cæsar to the pilot of Dyrrhachium, she might have said, for the comfort of her poor timorous boat, (though destined soon to perish), "*Catalinam vehis, et fortunas ejus.*" Meantime, being very doubtful as to the best course for sailing, and content if her course did but lie off shore, she "carried on," as sailors say, under easy sail, going, in fact, just whither and just how the Pacific breezes suggested in the gentlest of whispers. *All right behind*, was Kate's opinion; and, what was better, very soon she might say, *All right ahead* for, some hour or two before sunset, when dinner was for once becoming, even to Kate, the most interesting of subjects for meditation, suddenly a large ship began to swell upon the brilliant atmosphere. In those latitudes, and in those years, any ship was pretty sure to be Spanish: sixty years later, the

odds were in favor of its being an English buccancer, which would have given a new direction to Kate's energy. Kate continued to make signals with a handkerchief whiter than the crocodile's of Ann. Dom. 1592, else it would hardly have been noticed. Perhaps, after all, it would not, but that the ship's course carried her very nearly across Kate's. The stranger lay-to for her. It was dark by the time Kate steered herself under the ship's quarter; and *then* was seen an instance of this girl's eternal wakefulness. Something was painted on the stern of her boat, she could not see *what*; but she judged that it would express some connection with the port that she had just quitted. Now, it was her wish to break the chain of traces connecting her with such a scamp as Urquiza; since else, through his commercial correspondence, he might disperse over Peru a portrait of herself by no means flattering. How should she accomplish this? It was dark; and she stood, as you may see an Etonian do at times, rocking her little boat from side to side to side until it had taken in water as much as might be agreeable. Too much it proved for the boat's constitution, and the boat perished of dropsy — Kate declining to tap it. She got a ducking herself; but what cared she? Up the ship's side she went, as gayly as ever, in those years when she was called pussy, she had raced after the nuns of St. Sebastian, jumped upon deck, and told the first lieutenant, when he questioned her about her adventures, quite as much truth as any man, under the rank of admiral, had a right to expect.

This ship was full of recruits for the Spanish army, and bound to Concepcion. Even in that, destiny was an iteration or repeating memorial of the significance

that ran through Catalina's most casual adventures. She had enlisted amongst the soldiers; and, on reaching port, the very first person who came off from shore was a dashing young military officer, whom at once, by his name and rank, (though she had never consciously seen him,) she identified as her own brother. He was splendidly situated in the service, being the governor general's secretary, besides his rank as a cavalry officer; and, his errand on board being to inspect the recruits, naturally, on reading in the roll one of them described as a Biscayan, the ardent young man came up with highbred courtesy to Catalina, took the young recruit's hand with kindness, feeling that to be a compatriot at so great a distance was to be a sort of relative, and asked with emotion after old boyish remembrances. There was a scriptural pathos in what followed, as if it were some scene of domestic reunion opening itself from patriarchal ages. The young officer was the eldest son of the house, and had left Spain when Catalina was only three years old. But, singularly enough, Catalina it was, the little wild cat that he yet remembered seeing at St. Sebastian's, upon whom his earliest inquiries settled. "Did the recruit know his family, the De Eurasos?" O, yes; everybody knew *them*. "Did the recruit know little Catalina?" Catalina smiled as she replied that she did, and gave such an animated description of the little fiery wretch as made the officer's eye flash with gratified tenderness, and with certainty that the recruit was no counterfeit Biscayan. Indeed, you know, if Kate couldn't give a good description of "pussy," who could? The issue of the interview was, that the officer insisted on Kate's

making a home of his quarters. He did other services for his unknown sister. He placed her as a trooper in his own regiment, and favored her in many a way that is open to one having authority. But the person, after all, that did most to serve our Kate, was Kate. War was then raging with Indians both from Chili and Peru. Kate had always done her duty in action; but at length, in the decisive battle of Puren, there was an opening for doing something more. Havoc had been made of her own squadron; most of the officers were killed, and the standard was carried off. Kate gathered around her a small party — galloped after the Indian column that was carrying away the trophy — charged — saw all her own party killed — but (in spite of wounds on her face and shoulder,) succeeded in bearing away the recovered standard. She rode up to the general and his staff; she dismounted; she rendered up her prize, and fainted away, much less from the blinding blood than from the tears of joy which dimmed her eyes as the general, waving his sword in admiration over her head, pronounced our Kate on the spot an *alférez*, or standard bearer, with a commission from the King of Spain and the Indies. Bonny Kate! noble Kate! I would there were not two centuries laid between us, so that I might have the pleasure of kissing thy fair hand.

Kate had the good sense to see the danger of revealing her sex, or her relationship, even to her own brother. The grasp of the church never relaxed, never “prescribed,” unless freely and by choice. The nun, if discovered, would have been taken out of the horse barracks or the dragoon saddle. She had the firmness,

therefore, for many years to resist the sisterly impulses that sometimes suggested such a confidence. For years, and those years the most important of her life,—the years that developed her character—she lived undetected as a brilliant cavalry officer under her brother's patronage. Years after this period, a young officer dining with Kate, entreated her to become his second in a duel. Such things were every-day affairs. However, Kate had reasons for declining the service, and did so; but the officer, as he was sullenly departing, said, that, if he were killed, (as he thought he *should* be) his death would lie at Kate's door. I do not take *his* view of the case, and am not moved by his rhetoric or his logic. Kate *was*, and relented. The duel was fixed for eleven at night, under the walls of a monastery. Unhappily the night proved unusually dark, so that the two principals had to tie white handkerchiefs round their elbows in order to descry each other. In the confusion they wounded each other mortally. Upon that, according to a usage not peculiar to Spaniards, but extending (as doubtless the reader knows) for a century longer to our own countrymen, the two seconds were obliged, in honor, to do something towards avenging their principals. Kate had her usual fatal luck. Her sword passed sheer through the body of her opponent. This unknown opponent, falling dead, had just breath left to cry out, "Ah, villain, you have killed me!" in a voice of horrific reproach; and the voice was the voice of her brother!

The monks of the monastery under whose silent shadows this murderous duel had taken place, roused by the clashing of swords and the angry shouts of com-

batants, issued out with torches to find one only of the four officers surviving. Every convent and altar had a right of asylum for a short period. According to the custom, the monks carried Kate, insensible with anguish of mind, to the sanctuary of their chapel. There, for some days they detained her ; but then, having furnished her with a horse and some provisions, they turned her adrift. Which way should the unhappy fugitive turn ? In blindness of heart, she turned towards the sea. It was the sea that had brought her to Peru ; it was the sea that would, perhaps, carry her away. It was the sea that had first showed her this land and its golden hopes ; it was the sea that ought to hide from her its fearful remembrances. The sea it was that had twice spared her life in extremities ; the sea it was that might now, if it chose, take back the bauble that it had spared in vain.

Three days our poor heroine followed the coast. Her horse was then almost unable to move ; and, on *his* account, she turned inland to a thicket for grass and shelter. As she drew near to it, a voice challenged, "*Who goes there ?*" Kate answered, "*Spain.*" "*What people ?*" "*A friend.*" It was two soldiers, deserters, and almost starving. Kate shared her provisions with these men ; and on hearing their plan, which was to go over the Cordilleras, she agreed to join the party. *Their* object was the wild one of seeking the river *Dorado*, whose waters rolled along golden sands and whose pebbles were emeralds. *Hers* was to throw herself upon a line the least liable to pursuit, and the readiest for a new chapter of life in which oblivion might be found for the past. After a few days of incessant climbing and fatigue, they found themselves in the regions of

perpetual snow. Summer would come as vainly to this kingdom of frost as to the grave of her brother. No fire, but the fire of human blood in youthful veins, could ever be kept burning in these aerial solitudes. Fuel was rarely to be found, and kindling a secret hardly known except to Indians. However, our Kate can do every thing; and she's the girl, if ever girl *did* such a thing, or ever girl *did not* such a thing, that I back at any odds for crossing the Cordilleras. I would bet you something now, reader, if I thought you would deposit your stakes by return of post, (as they play at chess through the post office,) that Kate does the trick; that she gets down to the other side; that the soldiers do *not*; and that the horse, if preserved at all, is preserved in a way that will leave him very little to boast of.

The party had gathered wild berries and esculent roots at the foot of the mountains, and the horse was of very great use in carrying them. But this larder was soon emptied. There was nothing then to carry; so that the horse's value, as a beast of burden, fell cent. per cent. In fact, very soon he could not carry himself, and it became easy to calculate when he would reach the bottom on the wrong side the Cordilleras. He took three steps back for one upwards. A council of war being held, the small army resolved to slaughter their horse. He, though a member of the expedition, had no vote; and, if he had, the votes would have stood three to one—majority, two against him. He was cut into quarters; which surprises me; for, unless *one* quarter was considered his own share, it reminds one too much of this amongst the many *facetiae* of English midshipmen, who ask (on any one of their number look-

ing sulky) “if it is his intention to marry and retire from the service upon a superannuation of £4 4s. 4½d. a year, paid quarterly by way of bothering the purser.” The purser can’t do it with the help of farthings; and, as respects aliquot parts, four shares among three persons are as incommensurable as a guinea is against any attempt at giving change in half crowns. However, this was all the preservation that the horse found. No saltpetre or sugar could be had; but the frost was antiseptic; and the horse was preserved in as useful a sense as ever apricots were preserved or strawberries.

On a fire, painfully devised out of broom and withered leaves, a horsesteak was dressed. For drink, snow was allowed *à discretion*. This ought to have revived the party; and Kate, perhaps, it *did*. But the poor deserters were thinly clad, and they had not the boiling heart of Catalina. More and more they drooped. Kate did her best to cheer them. But the march was nearly at an end for *them*, and they were going in one half hour to receive their last billet. Yet, before this consummation, they have a strange spectacle to see, such as few places could show but the upper chambers of the Cordilleras. They had reached a billowy scene of rocky masses, large and small, looking shockingly black on their perpendicular sides as they rose out of the vast, snowy expanse. Upon the highest of these that was accessible, Kate mounted to look around her; and she saw — O, rapture at such an hour! — a man sitting on a shelf of rock, with a gun by his side. She shouted with joy to her comrades, and ran down to communicate the joyful news. Here was a sportsman, watching, perhaps, for an eagle; and now they would

have relief. One man's cheek kindled with the hectic of sudden joy, and he rose eagerly to march. The other was fast sinking under the fatal sleep that Frost sends before herself as her merciful minister of death ; but hearing in his dream the tidings of relief, and assisted by his friends, he also staggeringly arose. It could not be three minutes' walk, Kate thought, to the station of the sportsman. That thought supported them all. Under Kate's guidance, who had taken a sailor's glance at the bearings, they soon unthreaded the labyrinth of rocks so far as to bring the man within view. He had not left his resting-place ; their steps on the soundless snow, naturally, he could not hear ; and, as their road brought them upon him from the rear, still less could he see them. Kate hailed him ; but so keenly was he absorbed in some speculation, or in the object of his watching, that he took no notice of them, not even moving his head. Kate began to think there would be another man to rouse from sleep. Coming close behind him she touched his shoulder, and said, " My friend, are you sleeping ? " Yes, he *was* sleeping — sleeping the sleep from which there is no awaking ; and the slight touch of Kate having disturbed the equilibrium of the corpse, down it rolled on the snow ; the frozen body rang like a hollow iron cylinder, the face uppermost and blue with mould, mouth open, teeth ghastly and bleaching in the frost, and a frightful grin upon the lips. This dreadful spectacle finished the struggles of the weaker man, who sank and died at once. The other made an effort with so much spirit, that, in Kate's opinion, horror had acted upon him beneficially as a stimulant. But it was not really

so; it was a spasm of morbid strength. A collapse succeeded; his blood began to freeze; he sat down in spite of Kate; and *he* also died without further struggle. Gone are the poor, suffering deserters, stretched and bleaching upon the snow; and insulted discipline is avenged. Great kings have long arms; and sycophants are ever at hand for the errand of the potent. What had frost and snow to do with the quarrel? Yet *they* made themselves sycophantic servants of the King of Spain; and *they* dogged his deserters up to the summit of the Cordilleras more surely than any Spanish bloodhound or any Spanish tirailleur's bullet.

Now is our Kate standing alone on the summits of the Andes in solitude that is shocking; for she is alone with her own afflicted conscience. Twice before, she had stood in solitude as deep upon the wild, wild waters of the Pacific; but her conscience had been then untroubled. Now is there nobody left that can help; her horse is dead; the soldiers are dead. There is nobody that she can speak to except God; and very soon you will find that she *does* speak to him; for already on these vast aerial deserts he has been whispering to *her*. The condition of Kate is exactly that of Coleridge's *Ancient Mariner*.

Such, also, had been the offence of Kate; such, also, was the punishment that now is dogging her steps. She, like the mariner, had slain the one sole creature that loved her upon the whole wide earth; she, like the mariner, for this offence, had been hunted into frost and snow — very soon will be hunted into delirium; and from *that* (if she escapes with life) will be hunted into the trouble of a heart that cannot rest. In this only

the darkness had been merciful to Kate — that it had hidden forever from her victim the hand that slew him. But now, in such utter solitude, her thoughts ran back to their earliest interview. She remembered with anguish how, on first touching the shores of America, almost the very first word that met her ear had been from *him*, the brother whom she had killed, about the “pussy” of times long past; how the gallant young man had hung upon her words as in her native Basque she described her own mischievous little self of twelve years back; how his color went and came whilst his loving memory of the little sister was revived by her own descriptive traits, giving back, as in a mirror the fawn-like grace, the squirrel-like restlessness, that once had kindled his own delighted laughter; how he would take no denial, but showed on the spot, that simply to have touched, to have kissed, to have played with the little wild thing that glorified by her innocence the gloom of St. Sebastian’s cloisters, gave a *right* to his hospitality; how, through *him* only, she had found a welcome in camps; how, through *him*, she had found the avenue to honor and distinction. And yet this brother, so loving and generous, it was that she had dismissed from life. She paused; she turned round, as if looking back for his grave; she saw the dreadful wildernesses of snow which already she had traversed. Silent they were at this season, even as, in the panting heats of noon, the Zaarrahs of the torrid zone are oftentimes silent. Dreadful was the silence; it was the nearest thing to the silence of the grave. Graves were at the foot of the Andes — *that* she knew too well; graves were at the summit of the Andes —

that she saw too well ; and as she gazed, a sudden thought flashed upon her when her eyes settled upon the corpses of the poor deserters : Could she, like *them*, have been all this while unconsciously executing judgment upon herself—running from a wrath that was doubtful into the very jaws of a wrath that was inexorable—flying in panic, and behold there was no man that pursued ? For the first time in her life, Kate trembled ; *not* for the first time, Kate wept ; far less for the first time was it that Kate bent her knee—that Kate clasped her hands—that Kate prayed ; but it *was* the first time that she prayed as *they* pray for whom no more hope is left but in prayer.

O verdure of human fields, cottages of men and women, (that now suddenly seemed all brothers and sisters,) cottages with children around them at play, that are so far below, — O summer and spring, flowers and blossoms, to which, as to *his* symbols, God has given the gorgeous privilege of rehearsing forever upon earth his most mysterious perfection—life and the resurrections of life, — is it indeed true that poor Kate must never see you more ? Mutteringly she put that question to herself ; but strange are the caprices of ebb and flow in the deep fountains of human sensibilities. At this very moment, when the utter incapacitation of despair was gathering fast at Kate's heart, a sudden lightening shot far into her spirit, a reflux almost supernatural, from the earliest effects of her prayer. A thought had struck her all at once ; and this thought prompted her immediately to turn round. Perhaps it was in some blind yearning after the only memorials of life in this frightful region that she fixed her eye upon

a point of hilly ground, by which she identified the spot near which the three corpses were lying. The silence seemed deeper than ever. Neither was there any phantom memorial of life for the eye or for the ear, nor wing of bird, nor echo, nor green leaf, nor creeping thing that moved or stirred upon the soundless waste. O, what a relief to this burden of silence would be a human groan! Here seemed a motive for still darker despair; and yet at that very moment a pulse of joy began to thaw the ice at her heart. It struck her, as she reviewed the ground, that undoubtedly it had been for some time slowly descending. Her senses were much dulled by suffering; but this thought it was, suggested by a sudden apprehension of a continued descending movement, which had caused her to turn round. Sight had confirmed the suggestion first derived from her own steps. The distance attained was now sufficient to establish the tendency. O, yes, yes, to a certainty she had been descending for some time. Frightful was the spasm of joy which whispered that the worst was over. It was as when the shadow of midnight, that murderers had relied on, is passing away from your beleaguered shelter, and dawn will soon be manifest. It was as when a flood, that all day long has raved against the walls of your house, has ceased (you suddenly think) to rise: yes, measured by a golden plummet, it *is* sinking beyond a doubt, and the darlings of your household are saved. Kate faced round in agitation to her proper direction. She saw, what previously in her stunning confusion she had *not* seen, that, hardly two stones' throw in advance, lay a mass of rock, split as into a gateway. Through that

opening it now became probable that the road was lying. Hurrying forward, she passed within the natural gates — gates of paradise they were. Ah, what a vista did that gateway expose before her dazzled eye! what a revelation of heavenly promise! Full two miles long stretched a long, narrow glen, every where descending, and in many parts rapidly. All was now placed beyond a doubt. She *was* descending, for hours, perhaps, *had* been descending, insensibly, the mighty staircase. Yes, Kate is leaving behind her the kingdom of frost and the victories of death. Two miles farther there may be rest, if there is not shelter. And very soon, as the crest of her newborn happiness, she distinguished at the other end of that rocky vista a pavilion-shaped mass of dark-green foliage — a belt of trees, such as we see in the lovely parks of England, but islanded by a screen (though not every where occupied by the usurpations) of a thick, bushy undergrowth. O verdure of dark olive foliage, offered suddenly to fainting eyes as if by some winged patriarchal herald of wrath relenting, — solitary Arab's tent rising with saintly signals of peace in the dreadful desert, — must Kate indeed die even yet whilst she sees but cannot reach you? Outpost on the frontier of man's dominions, standing within life, but looking out upon everlasting death, wilt thou hold up the anguish of thy mocking invitation only to betray? Never, perhaps, in this world was the line so exquisitely grazed that parts salvation and ruin. As the dove to her dovecot from the swooping hawk, as the Christian pinnacle to Christian batteries from the bloody Mahometan corsair, so flew, so tried to fly, towards the anchoring thickets, that,

alas! could not weigh their anchors and make sail to meet her, the poor, exhausted Kate from the vengeance of pursuing frost.

And she reached them. Staggering, fainting, reeling, she entered beneath the canopy of umbrageous trees. But, as oftentimes the Hebrew fugitive to a city of refuge, flying for his life before the avenger of blood, was pressed so hotly, that, on entering the archway of what seemed to *him* the heavenly city gate, as he kneeled in deep thankfulness to kiss its holy, merciful shadow, he could not rise again, but sank instantly with infant weakness into sleep, — sometimes to wake no more, — so sank, so collapsed upon the ground, without power to choose her couch, and with little prospect of ever rising again to her feet, the martial nun. She lay, as luck had ordered it, with her head screened by the undergrowth of bushes from any gales that might arise; she lay exactly as she sank, with her eyes up to heaven. And thus it was that the nun saw, before falling asleep, the two sights that upon earth are fittest for the closing eyes of a nun, whether destined to open again or to close forever. She saw the interlacing of boughs overhead, forming a dome that seemed like the dome of a cathedral. She saw through the fretwork of the foliage another dome, far beyond — the dome of an evening sky — the dome of some heavenly cathedral not built with hands. She saw upon this upper dome the vesper lights, all alive with pathetic grandeur of coloring from a sunset that had just been rolling down like a chorus. She had not till now consciously observed the time of day: whether it were morning, or whether it were afternoon, in her confusion she had not distinctly known.

But now she whispered to herself, "*It is evening;*" and what lurked half unconsciously in these words might be: "The sun, that rejoices, has finished his daily toil; man, that labors, has finished *his*; I, that suffer, have finished mine."

All night long she slept in her verdurous St. Bernard's hospice without awaking; and whether she would *ever* awake seemed to depend upon an accident. The slumber that towered above her brain was like that fluctuating, silvery column which stands in scientific tubes — sinking, rising, deepening, lightening, contracting, expanding; or like the mist that sits through sultry afternoons upon the river of the American St. Peter, sometimes rarefying for minutes into sunny gauze, sometimes condensing for hours into palls of funeral darkness. You fancy that, after twelve hours of *any* sleep, she must have been refreshed; better, at least, than she was last night. Ah, but sleep is not always sent upon missions of refreshment; sleep is sometimes the secret chamber in which Death arranges his machinery: sleep is sometimes that deep, mysterious atmosphere in which the human spirit is slowly unsettling its wings for flight from earthly tenements. It is now eight o'clock in the morning; and, to all appearance, if Kate should receive no aid before noon, when next the sun is departing to his rest, Kate will be departing to hers; when next the sun is holding out his golden Christian signal to man that the hour is come for letting his anger go down, Kate will be sleeping away forever into the arms of brotherly forgiveness.

Kate was ever lucky, though ever unfortunate; and the world, being of my opinion, that Kate was worth

saving, made up its mind, about half past eight o'clock in the morning, to save her. Just at that time, when the night was over and its sufferings were hidden in one of those intermitting gleams that for a moment or two lightened the clouds of her slumber, Kate's dull ear caught a sound that for years had spoken a familiar language to *her*. What was it? It was the sound, though muffled and deadened, like the ear that heard it, of horsemen advancing. Interpreted by the tumultuous dreams of Kate, was it the cavalry of Spain, at whose head so often she had charged the bloody Indian scalpers? Was it, according to the legend of ancient days, cavalry that had been sown by her brother's blood, cavalry that rose from the ground on an inquest of retribution, and were racing up the Andes to seize her? Her dreams, that had opened sullenly to the sound, waited for no answer, but closed again into pompous darkness. Happily the horsemen had caught the glimpse of some bright ornament, clasp, or aigulet, on Kate's dress. They were hunters and foresters from below — servants in the household of a beneficent lady; and, in some pursuit of flying game, had wandered beyond their ordinary limits. Struck by the sudden scintillation from Kate's dress played upon by the morning sun, they rode up to the thicket. Great was their surprise, great their pity, to see a young officer in uniform stretched within the bushes upon the ground, and perhaps dying. Borderers from childhood on this dreadful frontier, sacred to winter and death, they understood the case at once. They dismounted; and with the tenderness of women, raising the poor frozen cornet in their arms, washed her temples with brandy, whilst one, at

intervals, suffered a few drops to trickle within her lips. As the restoration of a warm bed was now most likely to be successful, they lifted the helpless stranger upon a horse, walking on each side with supporting arms. Once again our Kate is in the saddle—once again a Spanish caballador. But Kate's bridle hand is deadly cold; and her spurs, that she had never unfastened since leaving the monastic asylum, hung as idle as the flapping sail that fills unsteadily with the breeze upon a stranded ship.

This procession had some miles to go, and over difficult ground; but at length it reached the forest-like park and the chateau of the wealthy proprietress. Kate was still half frozen and speechless except at intervals. Heavens! can this corpselike, languishing young woman be the Kate that once in her radiant girlhood rode with a handful of comrades into a column of two thousand enemies; that saw her comrades die; that persisted when all were dead; that tore from the heart of all resistance the banner of her native Spain? Chance and change have "written strange defeatures in her face." Much is changed; but some things are not changed: there is still kindness that overflows with pity; there is still helplessness that asks for this pity without a voice. She is now received by a senora not less kind than that maternal aunt who, on the night of her birth, first welcomed her to a loving home; and she, the heroine of Spain, is herself as helpless now as that little lady who, then at ten minutes of age, was kissed and blessed by all the household of St. Sebastian.

Let us suppose Kate placed in a warm bed; let us suppose her in a few hours recovering steady conscious-

ness; in a few days recovering some power of self support; in a fortnight able to seek the gay saloon, where the senora was sitting alone, and rendering thanks, with that deep sincerity which ever characterized our wildhearted Kate, for the critical services received from that lady and her establishment.

This lady, a widow, was what the French call a *métisse*, the Spaniards a *mestizza*; that is, the daughter of a genuine Spaniard and an Indian mother. I shall call her simply a *creole*, which will indicate her want of pure Spanish blood significantly to explain her deference for those who had it. She was a kind, liberal woman; rich rather more than needed where there were no opera boxes to rent; a widow about fifty years old in the wicked world's account, some forty-four in her own; and happy, above all, in the possession of a most lovely daughter, whom even the wicked world did not accuse of more than sixteen years. This daughter, Juana, was —. But stop: let her open the door of the saloon in which the senora and the cornet are conversing, and speak for herself. She did so, after an hour had passed; which length of time, to *her*, that never had any business whatever in her innocent life, seemed sufficient to settle the business of the old world and the new. Had Pietro Diaz (as Catalina now called herself) been really a Peter, and not a sham Peter, what a vision of loveliness would have rushed upon his sensibilities as the door opened! Do not expect me to describe her; for which, however, there are materials extant, sleeping in archives, where they have slept for two hundred and twenty years. It is enough that she is reported to have united the stately tread of Anda-

lusian women with the innocent voluptuousness of Peruvian eyes. As to her complexion and figure, be it known that Juana's father was a gentleman from Grenada, having in his veins the grandest blood of all this earth, blood of Goths and Vandals, tainted (for which Heaven be thanked!) twice over with blood of Arabs — once through Moors, once through Jews; whilst from her grandmother Juana drew the deep subtle melancholy and the beautiful contours of limb which belong to the Indian race — a race destined silently and slowly to fade from the earth. No awkwardness was, or could be, in this antelope, when gliding with forest grace into the room; no townbred shame; nothing but the unaffected pleasure of one who wishes to speak a fervent welcome, but knows not if she ought — the astonishment of a Miranda, bred in utter solitude, when first beholding a princely Ferdinand; and just so much reserve as to remind you that, if Catalina thought fit to dissemble her sex, she did *not*. And consider, reader, if you look back and are a great arithmetician, that, whilst the senora had only fifty per cent. of Spanish blood, Juana had seventy-five; so that her Indian melancholy, after all, was swallowed up for the present by her Vandal, by her Arab, by her Spanish fire.

Catalina, seared as she was by the world, has left it evident in her memoirs that she was touched more than she wished to be by this innocent child. Juana formed a brief lull for Catalina in her too stormy existence; and if for *her* in this life the sweet reality of a sister had been possible, here was the sister she would have chosen. On the other hand, what might Juana think of the cornet? To have been thrown upon the kind

hospitalities of her native home, to have been rescued by her mother's servants from that fearful death which, lying but a few miles off, had filled her nursery with traditionary tragedies, — *that* was sufficient to create an interest in the stranger. But his bold martial demeanor, his yet youthful style of beauty, his frank manners, his animated conversation that reported a hundred contests with suffering and peril, wakened for the first time her admiration. Men she had never seen before, except menial servants or a casual priest; but here was a gentleman, young like herself, that rode in the cavalry of Spain; that carried the banner of the only potentate whom Peruvians knew of — the King of the Spains and the Indies; that had doubled Cape Horn; that had crossed the Andes; that had suffered shipwreck; that had rocked upon fifty storms; and had wrestled for life through fifty battles.

The reader knows all that followed. The sisterly love which Catalina did really feel for this young mountaineer was inevitably misconstrued. Embarrassed, but not able, from sincere affection, or almost in bare propriety, to refuse such expressions of feeling as corresponded to the artless and involuntary kindnesses of the ingenuous Juana, one day the cornet was surprised by mamma in the act of encircling her daughter's waist with his martial arm, although waltzing was premature by at least two centuries in Peru. She taxed him instantly with dishonorably abusing her confidence. The cornet made but a bad defence. He muttered something about "*fraternal affection*," about "*esteem*," and a great deal of metaphysical words that are destined to remain untranslated in their original Spanish.

The good senora, though she could boast of only forty-four years' experience, was not altogether to be "*had*" in that fashion: she was as learned as if she had been fifty; and she brought matters to a speedy crisis. "You are a Spaniard," she said, "a gentleman, therefore; *remember* that you are a gentleman. This very night, if your intentions are not serious, quit my house. Go to Tucuman; you shall command my horses and servants; but stay no longer to increase the sorrow that already you will have left behind you. My daughter loves you. That is sorrow enough, if you are trifling with us; but if not, and you also love *her*, and can be happy in our solitary mode of life, stay with us — stay forever. Marry Juana with my free consent. I ask not for wealth. Mine is sufficient for you both." The cornet protested that the honor was one never contemplated by *him* — that it was too great — that — But of course, reader, you know that "gammon" flourishes in Peru amongst the silver mines as well as in some more boreal lands that produce little better than copper and tin. "Tin," however, has its uses. The delighted senora overruled all objections, great and small; and she confirmed Juana's notion, that the business of two worlds could be transacted in an hour, by settling her daughter's future happiness in exactly twenty minutes. The poor, weak Catalina, not acting now in any spirit of recklessness, grieving sincerely for the gulf that was opening before her, and yet shrinking effeminately from the momentary shock that would be inflicted by a firm adherence to her duty, clinging to the anodyne of a short delay, allowed herself to be installed as the lover of Juana. Considerations of convenience, however,

postponed the marriage. It was requisite to make various purchases; and for this it was requisite to visit Tucuman, where also the marriage ceremony could be performed with more circumstantial splendor. To Tucuman, therefore, after some weeks' interval, the whole party repaired; and at Tucuman it was that the tragical events arose which, whilst interrupting such a mockery forever, left the poor Juana still happily deceived, and never believing for a moment that hers was a rejected or a deluded heart.

Kate loved society and sought it at Tucuman among some Portuguese who happened to be there. A quarrel arose between one of these Portuguese and Catalina, and they resorted to arms. Catalina was so unfortunate as to run her sword through her opponent. Escape was impossible. Our Kate was seized by the *corrégidor* and four *alguazils* and thrown into prison.

A party trial, in which two false witnesses appeared against Kate, ended in her condemnation. She was sentenced to be executed in the public square.

Catalina would not confess her crime, and after eight days confinement in prison, the principal judge issued his warrant for the execution.

Accordingly, as the sun went down, the sad procession formed within the prison. Into the great square of Tucuman it moved, where the scaffold had been built and the whole city had assembled for the spectacle. Catalina steadily ascended the ladder of the scaffold; even then she resolved not to benefit by revealing her sex; even then it was that she expressed her scorn for the lubberly executioner's mode of tying a knot; did it herself in a "ship shape," orthodox manner; received

in return the enthusiastic plaudits of the crowd, and so far ran the risk of precipitating her fate ; for the timid magistrates, fearing a rescue from the impetuous mob, angrily ordered the executioner to finish the scene. The clatter of a galloping horse, however, at this instant forced them to pause. The crowd opened a road for the agitated horseman, who was the bearer of an order from the president of La Plata to suspend the execution until two prisoners could be examined. The whole was the work of the senora and her daughter. The elder lady, having gathered informations against the witnesses, had pursued them to La Plata. There, by her influence with the governor, they were arrested, recognized as old malefactors, and, in their terror, had partly confessed their perjury. Catalina was removed to La Plata ; solemnly acquitted ; and, by the advice of the president, for the present the connection with the senora's family was postponed indefinitely.

Now was the last adventure approaching that ever Catalina should see in the new world. Some fine sights she may yet see in Europe, but nothing after this (*which she has recorded*) in America.

The senora — and, observe, whatever kindness she does to Catalina speaks secretly from two hearts, her own and Juana's — had, by the advice of Mr. President Mendonia, given sufficient money for Catalina's travelling expenses. So far well. But Mr. M. chose to add a little codicil to this bequest of the senora's, never suggested by her or by her daughter. "Pray," said this inquisitive president, who surely might have found business enough in La Plata, "pray, Senor Pietro Diaz, did you ever live at Concepcion ? and were you ever ac-

quainted there with Senor Miguel de Erauso? That man, sir, was my friend."

From my kindness for poor Kate, I feel uncharitably towards the president for advising Senor Pietro, alias Kate, "to travel for his health." What had *he* to do with people's health? However, Mr. Peter, as he had pocketed the senora's money, thought it right to pocket also the advice that accompanied its payment. That he might be in a condition to do so, he went off to buy a horse. He was in luck to-day; for, beside money and advice, he obtained, at a low rate, a horse both beautiful and serviceable for a journey. To Paz it was, a city of prosperous name, that the cornet first moved. But Paz did not fulfil the promise of its name; for it laid the grounds of a feud that drove our Kate out of America.

Her first adventure was a bagatelle, and fitter for a jest book than a history; yet it proved no jest either, since it led to the tragedy that followed. Riding into Paz, our gallant standard bearer and her bonny black horse drew all eyes, *comme de raison*, upon their separate charms. This was inevitable amongst the indolent population of a Spanish town, and Kate was used to it; but, having recently had a little too much of the public attention, she felt nervous on remarking two soldiers eyeing the handsome horse and the handsome rider with an attention that seemed too solemn for mere *æsthetics*. However, Kate was not the kind of person to let any thing dwell on her spirits, especially if it took the shape of impudence; and, whistling gayly, she was riding forward, when who should cross her path but the alcalde! Ah, alcalde, you see a person now that has a mission against you, though quite unknown to herself. He looked

so sternly that Kate asked if his worship had any commands. "These men," said the alcalde, "these two soldiers, say that this horse is stolen." Kate was nervous, but never disconcerted. In a moment she had twitched off a saddle cloth on which she sat, and throwing it over the horse's head, so as to cover up all between the ears and the mouth, she replied, "that she had bought and paid for the horse at La Plata. But now, your worship, if this horse has really been stolen from these men, they must know well of which eye it is blind; for it *can* be only in the right eye or the left." One of the soldiers cried out instantly that it was the left eye; but the other said, "No, no; you forget; it's the right." Kate maliciously called attention to this little schism. But the men said, "Ah, *that* was nothing — they were hurried; but now, on recollecting themselves, they were agreed that it was the left eye." Did they stand to that? "O, yes, positive they were; left eye — left."

Upon which our Kate, twitching off the horse cloth, said gayly to the magistrate, "Now, sir, please to observe that this horse has nothing the matter with either eye." And in fact it *was* so. Then his worship ordered his alguazils to apprehend the two witnesses, who posted off to bread and water, with other reversionary advantages, whilst Kate rode in quest of the best dinner that Paz could furnish.

This alcalde's acquaintance, however, was not destined to drop here. Something had appeared in the young *cabellero's* bearing which made it painful to have addressed him with harshness or for a moment to have entertained such a charge against such a person. He

despatched his cousin, therefore, Don Antonio Calderon, to offer his apologies, and at the same time to request that the stranger, whose rank and quality he regretted not to have known, would do him the honor to come and dine with him. This explanation, and the fact that Don Antonio had already proclaimed his own position as cousin to the magistrate and nephew to the Bishop of Cuzco, obliged Catalina to say, after thanking the gentlemen for their obliging attentions, "I myself hold the rank of *alférez* in the service of his Catholic majesty. I am a native of Biscay; and I am now repairing to Cuzco on private business." "To Cuzco!" exclaimed Don Antonio. "How very fortunate! My cousin is a Basque like you; and, like you, he starts for Cuzco to-morrow morning; so that, if it is agreeable to you, *Senor Alférez*, we will travel together." It was settled that they should. But the journey to Cuzco was made in a very different manner from that which Kate had anticipated, and came near a fatal termination.

Kate got into a quarrel in which she killed the *alcalde*. The *alguazils* came to the rescue. They and the servants of the *alcalde* pressed furiously on Kate, who now again was fighting for life.

Against such odds, she was rapidly losing ground; when in an instant, on the opposite side of the street, the great gates of the episcopal palace rolled open. Thither it was that Calderon's servant had fled. The bishop and his attendants hurried across. "*Senor Caballador*," said the bishop, "in the name of the Virgin, I enjoin you to surrender your sword." "My lord," said Kate, "I dare not do it with so many enemies about me." "But I," replied the bishop, "become

answerable to the law for your safekeeping." Upon which, with filial reverence, all parties dropped their swords. Kate being severely wounded, the bishop led her into his palace. In an instant came the catastrophe. Kate's discovery could no longer be delayed ; the blood flowed too rapidly ; the wound was in her bosom. She requested a private interview with the bishop. All was known in a moment ; for surgeons and attendants were summoned hastily, and Kate had fainted. The good bishop pitied her and had her attended in his palace ; then removed to a convent ; then to a second at Lima ; and, after many months had passed, his report to the Spanish government at home of all the particulars drew from the King of Spain and from the pope an order that the nun should be transferred to Spain.

Yes, at length the warrior lady, the blooming cornet, this nun that is so martial, this dragoon that is so lovely, must visit again the home of her childhood, which now for seventeen years she has not seen. All Spain, Portugal, Italy, rang with her adventures. Spain, from north to south, was frantic with desire to behold her fiery child, whose girlish romance, whose patriotic heroism, electrified the national imagination. The King of Spain must kiss his *faithful* daughter, that would not suffer his banner to see dishonor. The pope must kiss his *wandering* daughter, that henceforwards will be a lamb travelling back into the Christian fold. Potentates so great as these, when *they* speak words of love, do not speak in vain. All was forgiven — the sacrilege, the bloodshed, the flight, and the scorn of St. Peter's keys. The pardons were made out, were signed, were sealed ; and the chanceries of earth were satisfied.

Ah, what a day of sorrow and of joy was *that* one day, in the first week of November, 1624, when the returning Kate drew near to the shore of Andalusia ; when, descending into the ship's barge, she was rowed to the piers of Cadiz by bargemen in the royal liveries ; when she saw every ship, street, house, convent, church, crowded, like a day of judgment, with human faces, — with men, with women, with children, — all bending the lights of their flashing and their loving eyes upon herself ! Forty myriads of people had gathered in Cadiz alone. All Andalusia had turned out to receive her. Ah, what joy, if she had not looked back to the Andes, to their dreadful summits, and their more dreadful feet ! Ah, what sorrow, if she had not been forced, by music, and endless banners, and triumphant clamors, to turn away from the Andes to the joyous shore which she approached !

Upon this shore stood, ready to receive her, in front of all this mighty crowd, the prime minister of Spain, the same Condé Olivarez who but one year before had been so haughty and so defying to our haughty and defying Duke of Buckingham. But a year ago the Prince of Wales was in Spain ; and he also was welcomed with triumph and great joy, but not with the hundredth part of that enthusiasm which now met the returning nun ; and Olivarez, that had spoken so roughly to the English duke, to *her* “ was sweet as summer.” Through endless crowds of festive compatriots he conducted her to the king. The king folded her in his arms, and could never be satisfied with listening to her. He sent for her continually to his presence ; he delighted in her conversation, so new, so natural, so spirited ; he settled a

pension upon her at that time, of unprecedented amount in the case of a subaltern officer ; and by *his* desire, because the year 1625 was a year of jubilee, she departed in a few months from Madrid to Rome. She went through Barcelona, there and every where welcomed as the lady whom the king delighted to honor. She travelled to Rome ; and all doors flew open to receive her. She was presented to his holiness, with letters from his most Catholic majesty. But letters there needed none. The pope admired her as much as all before had done. He caused her to recite all her adventures ; and what he loved most in her account was the sincere and sorrowing spirit in which she described herself, as neither better nor worse than she had been. Neither proud was Kate, nor sycophantishly and falsely humble. Urban VIII. it was that then filled the chair of St. Peter. He did not neglect to raise his daughter's thoughts from earthly things ; he pointed her eyes to the clouds that were above the dome of St. Peter's Cathedral ; he told her what the cathedral had told her in the gorgeous clouds of the Andes and the vesper lights, how sweet a thing, how divine a thing, it was, for Christ's sake, to forgive all injuries, and how he trusted that no more she would think of bloodshed.

From Rome, Kate returned to Spain. She even went to St. Sebastian's, to the city, but—whether it was that her heart failed her or not—never to the convent. She roamed up and down ; every where she was welcome, every where an honored guest, but every where restless. The poor and humble never ceased from their admiration of her ; and amongst the rich and aristocratic of Spain, with the king at their head,

Kate found especial love from two classes of men. The cardinals and bishops all doted upon her, as their daughter that was returning. The military men all doted upon her, as their sister that was retiring.

You will ask me, What became of Kate? What was her end? Ah, reader! but, if I answer that question, you will say I have *not* answered it. If I tell you that secret, you will say that the secret is still hidden. Yet, because I have promised, and because you will be angry if I do not, let me do my best; and bad is the best. After ten years of restlessness in Spain, with thoughts always turning back to the Andes, Kate heard of an expedition on the point of sailing to Spanish America. All soldiers knew *her*, so that she had information of every thing that stirred in camps. Men of the highest military rank were going out with the expedition; but they all loved Kate as a sister, and were delighted to hear that she would join their mess on board ship. This ship, with others, sailed, whither finally bound I really forget; but, on reaching America, all the expedition touched at *Vera Cruz*. Thither a great crowd of the military went on shore; the leading officers made a separate party for the same purpose. Their intention was to have a gay, happy dinner, after their long confinement to a ship, at the chief hotel; and happy in perfection it could not be unless Kate would consent to join it. She, that was ever kind to brother soldiers, agreed to do so. She descended into the boat along with them, and in twenty minutes the boat touched the shore. All the bevy of gay, laughing officers, junior and senior, like schoolboys escaping from school, jumped on shore, and walked hastily, as

their time was limited, up to the hotel. Arriving there, all turned round in eagerness, saying, "Where is our dear Kate?" Ah, yes, my dear Kate, at that solemn moment, where, indeed, were *you*? She had *certainly* taken her seat in the boat — that was sure. Nobody, in the general confusion, was certain of having seen her on coming ashore. The sea was searched for her — the forests were ransacked. The sea made no answer — the forests gave up no sign. I have a conjecture of my own; but her brother soldiers were lost in sorrow and confusion, and could never arrive even at a conjecture.

That happened two hundred and fourteen years ago. Here is the brief sum of all: This nun sailed from Spain to Peru; and she found no rest for the sole of her foot. This nun sailed back from Peru to Spain; and she found no rest for the agitations of her heart. This nun sailed again from Spain to America; and she found — the rest which all of us find. But where it was could never be made known to the father of Spanish camps that sat in Madrid, nor to Kate's spiritual father that sat in Rome. Known it is to the great Father that once whispered to Kate on the Andes; but else it has been a secret for two centuries; and to man it remains a secret forever and ever.

THE EASEDALE ROMANCE.

THE little valley of Easedale, which, and the neighborhood of which, were the scenes of these interesting events, is, on its own account, one of the most impressive solitudes amongst the mountains of the lake district; and I must pause to describe it. Easedale is impressive, *first, as* a solitude; for the depth of the seclusion is brought out and forced more pointedly upon the feelings by the thin scattering of houses over its sides, and the surface of what may be called its floor. These are not above five or six at the most; and one, the remotest of the whole, was untenanted for all the thirty years of my acquaintance with the place. *Secondly*, it is impressive from the excessive loveliness which adorns its little area. This is broken up into small fields and miniature meadows, separated not — as too often happens, with sad injury to the beauty of the lake country — by stone walls, but sometimes by little hedge-rows, sometimes by little sparkling, pebbly “beck,” lustrous to the very bottom, and not too broad for a child’s flying leap; and sometimes by wild self-sown woodlands of birch, alder, holly, mountain ash, and hazel, that meander through the valley, intervening the different estates with natural sylvan marches, and giving cheerfulness in winter, by the bright scarlet of their barrier. It is the character of all the northern English valleys, as I have already remarked — and it is a character first noticed by Wordsworth — that they

assume, in their bottom areas, the level floor-like shape, making everywhere a direct angle with the surrounding hills, and definitely marking out the margin of their outlines ; whereas the Welsh valleys have too often the glaring imperfection of the basin shape, which allows no sense of any absolute valley surface ; the hills are already commencing at the very centre of what is called the level area. The little valley of Easedale is, in this respect, as highly finished as in every other ; and in the Westmoreland spring, which may be considered May and the earlier half of June, whilst the grass in the meadows is yet short from the habit of keeping the sheep on it until a much later period than elsewhere, (*viz.* until the mountains are so far cleared of snow, and the probability of storms, as to make it safe to send them out on their summer migration,) the little fields of Easedale have the most lawny appearance, and from the humidity of the Westmoreland climate, the most verdant that it is possible to imagine ; and on a gentle vernal day — when vegetation has been far enough advanced to bring out the leaves, an April sun gleaming coyly through the clouds, and genial April rain gently pencilling the light spray of the wood with tiny pearl drops — I have often thought, whilst looking with silent admiration upon this exquisite composition of landscape, with its miniature fields running up like forest glades into miniature woods ; its little columns of smoke, breathing up like incense to the household gods, from the hearths of two or three picturesque cottages — abodes of simple primitive manners, and what, from personal knowledge, I will call humble virtue — whilst my eyes rested on this charming combination of lawns and shrubberies, I have thought

that if a scene on this earth could deserve to be sealed up, like the valley of Rasselas, against the intrusion of the world — if there were one to which a man would willingly surrender himself a prisoner for the years of a long life — that it is this Easedale — which would justify the choice, and recompense the sacrifice. But there is a third advantage possessed by this Easedale, above other rival valleys, in the sublimity of its mountain barriers. In one of its many rocky recesses is seen a “force,” (such is the local name for a cataract,) white with foam, descending at all seasons with respectable strength, and, after the melting of snows, with an Alpine violence. Follow the leading of this “force” for three quarters of a mile, and you come to a little mountain lake, locally termed a “tarn” the very finest and most gloomy sublime of its class. From this tarn it was, I doubt not, though applying it to another, that Wordsworth drew the circumstances of his general description: —

“Thither the rainbow comes, the cloud,
And mists that spread the flying shroud;
And winds
That, if they could, would hurry past:
But that enormous barrier binds it fast.
 &c. &c. &c.
The rocks repeat the raven’s croak,
In symphony austere.”

And far beyond this “enormous barrier,” that thus imprisons the very winds, tower upwards the aspiring heads (usually enveloped in cloud and mist) of Glaramara, Bow Fell, and the other fells of Langdale Head and Borrowdale. Finally, superadded to the other circumstances of solitude, arising out of the rarity of

human life, and of the signs which mark the goings on of human life, — two other accidents there are of Easedale, which sequester it from the world, and intensify its depth of solitude beyond what could well be looked for or thought possible in any vale within a district so beaten by modern tourists. One is, that it is a chamber within a chamber, or rather a closet within a chamber — a chapel within a cathedral — a little private oratory within a chapel. For Easedale is, in fact, a dependency of Grasmere — a little recess lying within the same general basin of mountains, but partitioned off by a screen of rock and swelling uplands, so inconsiderable in height, that, when surveyed from the commanding summits of Fairfield or Seat Scandal, they seem to subside into the level area, and melt into the general surface. But, viewed from below, these petty heights form a sufficient partition ; which is pierced, however, in two points — once by the little murmuring brook threading its silvery line onwards to the lake of Grasmere, and again by a little rough lane, barely capable (and I think not capable in all points) of receiving a post-chaise. This little lane keeps ascending amongst wooded steeps for a quarter of a mile ; and then, by a downward course of a hundred yards or so, brings you to a point at which the little valley suddenly bursts upon you with as full a revelation of its tiny proportions, as the traversing of the wooded back-grounds will permit. The lane carries you at last to a little wooden bridge, practicable for pedestrians ; but, for carriages, even the doubtful road, already mentioned, ceases altogether : and this fact, coupled with the difficulty of suspecting such a lurking paradise from the high road

through Grasmere, at every point of which the little hilly partition crowds up into one mass with the capital barriers in the rear, seeming in fact, not so much to blend with them as to be part of them, may account for the fortunate neglect of Easedale in the tourist's route ; and also because there is no one separate object, such as a lake or a splendid cataract, to bribe the interest of those who are hunting after sights ; for the " force " is comparatively small, and the tarn is beyond the limits of the vale, as well as difficult of approach.

One other circumstance there is about Easedale, which completes its demarcation, and makes it as entirely a landlocked little park, within a ring-fence of mountains, as ever human art, if rendered capable of dealing with mountains and their arrangement, could have contrived. The sole approach, as I have mentioned, is from Grasmere ; and some *one* outlet there must inevitably be in every vale that can be interesting to a human occupant, since without water it would not be habitable ; and running water must force an exit for itself, and, consequently, an inlet for the world ; but, properly speaking, there is no other. For, when you explore the remoter end of the vale, at which you suspect some communication with the world outside, you find before you a most formidable amount of climbing, the extent of which can hardly be measured where there is no solitary object of human workmanship or vestige of animal life, not a sheep-track even, not a shepherd's hovel, but rock and heath, heath and rock, tossed about in monotonous confusion. And, after the ascent is mastered, you descend into a second vale — long, narrow, sterile, known by the name of " Far Easedale : " from which point, if

you could drive a tunnel below the everlasting hills, perhaps six or seven miles might bring you to the nearest habitation of man in Borrowdale; but, crossing the mountains, the road cannot be less than twelve or fourteen, and in point of fatigue, at the least twenty. This long valley, which is really terrific at noon-day, from its utter loneliness and desolation, completes the defences of little sylvan Easedale. There is one door into it from the Grasmere side; but that door is hidden; and on every other quarter there is no door at all, nor any, the roughest, access, but what would demand a day's walking.

Such is the solitude — so deep, so seventimes guarded and so rich in miniature beauty — of Easedale; and in this solitude it was that George and Sarah Green, two poor and hard-working peasants, dwelt, with a numerous family of small children. Poor as they were, they had won the general respect of the neighborhood, from the uncomplaining firmness with which they bore the hardships of their lot, and from the decent attire in which the good mother of the family contrived to send out her children to the Grasmere school. It is a custom, and a very ancient one, in Westmoreland — and I have seen the same usage prevailing in southern Scotland — that any sale by auction, whether of cattle, of farming produce, farming stock, wood, or household furniture — and seldom a fortnight passes without something of the sort — forms an excuse for the good women, throughout the whole circumference of perhaps a dozen valleys, to assemble at the place of sale with the nominal purpose of aiding the sale, or of buying something they may want. No doubt the real business of the sale attracts

numbers ; although of late years — that is, for the last twenty-five years, through which so many sales of furniture the most expensive, (hastily made by casual settlers, on the wing for some fresher novelty,) — have made this particular article almost a drug in the country ; and the interest in such sales has greatly declined. But, in 1807, this fever of founding villas or cottages *ornées*, was yet only beginning ; and a sale, except it were of the sort exclusively interesting to farming men, was a kind of general intimation to the country, from the owner of the property, that he would, on that afternoon be “ at home ” for all comers, and hoped to see as large an attendance as possible. Accordingly, it was the almost invariable custom — and often, too, when the parties were far too poor for such an effort of hospitality — to make ample provision, not of eatables, but of liquor, for all who came. Even a gentleman, who should happen to present himself on such a festal occasion, by way of seeing the “ humors ” of the scene, was certain of meeting the most cordial welcome. The good woman of the house more particularly testified her sense of the honor done to her house, and was sure to seek out some cherished and solitary article of china — a wreck from a century back — in order that he, being a porcelain man amongst so many delf men and women, might have a porcelain cup to drink from.

The main secret of attraction at these sales — many a score of which I have attended — was the social rendezvous thus effected between parties so remote from each other, (either by real distance, or by the virtual distance which results from a separation by difficult tracts of hilly country,) that, in fact, without some such

common object, and oftentimes something like a bisection of the interval between them; they would not be likely to hear of each other for months, or actually to meet for years. This principal charm of the "gathering," seasoned, doubtless, to many by the certain anticipation that the whole budget of rural scandal would then and there be opened, was not assuredly diminished to the men by the anticipation of excellent ale, (usually brewed six or seven weeks before, in preparation for the event,) and possibly of still more excellent *pow-sowdy*, (a combination of ale, spirits, and spices;) nor to the women by some prospect, not so inevitably fulfilled, but pretty certain in a liberal house, of communicating their news over excellent tea. Even the auctioneer was always "part and parcel" of the mirth: he was always a rustic old humorist, a "character," and a jovial drunkard, privileged in certain good-humored liberties and jokes with all bidders, gentle or simple, and furnished with an ancient inheritance of jests appropriate to the articles offered for sale — jests that had, doubtless, done their office from Elizabeth's golden days; but no more on that account, failed of their expected effect, with either man or woman of this nineteenth century, than the sun fails to gladden the heart because it is that same old obsolete sun that has gladdened it for thousands of years.

One thing, however, in mere justice to the poor indigenous Dalesmen of Westmoreland and Cumberland, I am bound, in this place, to record, that often as I have been at these sales, and through many a year before even a scattering of gentry began to attend, yet so true to the natural standard of politeness was the decorum

uniformly maintained, even the old buffoon (as sometimes he was) of an auctioneer never forgot himself so far as to found upon any article of furniture a jest that could have called up a painful blush in any woman's face. He might, perhaps, go so far as to awaken a little rosy confusion upon some young bride's countenance, when pressing a cradle upon her attention: but never did I hear him utter, nor would he have been tolerated in uttering a scurrilous or disgusting jest, such as might easily have been suggested by something offered at a household sale. Such jests as these I heard for the first time, at a sale in Grasmere in 1814; and I am ashamed to say it, from some "gentlemen" of a great city. And it grieved me to see the effect, as it expressed itself upon the manly faces of the grave Dalesmen — a sense of insult offered to their women, who met in confiding reliance upon the forbearance of the men, and upon their regard for the dignity of the female sex, this feeling struggling with the habitual respect they are inclined to show towards what they suppose gentle blood and superior education. Taken generally, however, these were the most picturesque and festal meetings which the manners of the country produced. There you saw all ages and both sexes assembled: there you saw old men whose heads would have been studies for Guido; there you saw the most colossal and stately figures amongst the young men that England has to show; there the most beautiful young women. There it was that sometimes I saw a lovelier face than ever I shall see again: there it was that local peculiarities of usage or of language were best to be studied; there — at least in the earlier years of my residence in that dis-

trict — that the social benevolence, the grave wisdom, the innocent mirth, and the neighborly kindness of the people, most delightfully expanded and expressed themselves with the least reserve.

To such a scene it was, to a sale of domestic furniture at the house of some proprietor on the point of giving up housekeeping, perhaps in order to live with a married son or daughter, that George and Sarah Green set forward in the forenoon of a day fated to be their last on earth. The sale was to take place in Langdale Head; to which, from their own cottage in Easedale, it was possible in daylight, and supposing no mist upon the hills, to find out a short cut of not more than eight miles. By this route they went; and notwithstanding the snow lay on the ground, they reached their destination in safety. The attendance at the sale must have been diminished by the rigorous state of the weather; but still the scene was a gay one as usual. Sarah Green, though a good and worthy woman in her maturer years, had been imprudent and — as the tender consideration of the country is apt to express it — “unfortunate” in her youth. She had an elder daughter who was illegitimate; and I believe the father of this girl was dead. The girl herself was grown up; and the peculiar solicitude of poor Sarah’s maternal heart was at this time called forth on *her* behalf; she wished to see her placed in a very respectable house, where the mistress was distinguished for her notable qualities and her success in forming good servants. This object, so important to Sarah Green in the narrow range of her cares, as in a more exalted family it might be to obtain a ship for a lieutenant that had passed as master and commander,

or to get him “posted” — occupied her almost throughout the sale. A doubtful answer had been given to her application ; and Sarah was going about the crowd, and weaving her person in and out in order to lay hold of this or that intercessor, who might have, or might seem to have, some weight with the principal person concerned.

This was the last occupation which is known to have stirred the pulses of her heart. An illegitimate child is everywhere, even in the indulgent society of Westmoreland Dalesmen, under some shade of discountenance ; so that Sarah Green might consider her duty to be the stronger toward the child of her “misfortune.” And she probably had another reason for her anxiety — as some words dropped by her on this evening led people to presume — in her conscientious desire to introduce her daughter into a situation less perilous than that which had compassed her own youthful steps with snares. If so, it is painful to know that the virtuous wish, whose

—— “vital warmth

Gave the last human motion to the heart,”

should not have been fulfilled. She was a woman of ardent and affectionate spirit, of which Miss Wordsworth’s memoir, or else her subsequent memorials in conversation, (I forget which), gave some circumstantial and affecting instances, which I cannot now recall with accuracy. This ardor it was, and her impassioned manner, that drew attention to what she did ; for otherwise, she was too poor a person to be important in the estimation of strangers, and, of all possible situations, to be important at a sale, where the public attention was naturally fixed upon the chief purchasers, and the at-

tention of the purchasers, upon the chief competitors. Hence it happened, that, after she ceased to challenge notice by the emphasis of her solicitations for her daughter, she ceased to be noticed at all ; and nothing was recollected of her subsequent behavior until the time arrived for general separation. This time was considerably after sunset ; and the final recollections of the crowd with respect to George and Sarah Green, were, that, upon their intention being understood to retrace their morning path and to attempt the perilous task of dropping down into Easedale from the mountains above Langdale Head, a sound of remonstrance arose from many quarters. However, at a moment when everybody was in a hurry of departure — and, to persons of their mature age, the opposition could not be very obstinate — party after party rode off ; the meeting melted away, or, as the northern phrase is, *scaled* ; and, at length, nobody was left of any weight that could pretend to influence the decision of elderly people. They quitted the scene, professing to obey some advice or other upon the choice of roads ; but, at as early a point as they could do so unobserved, began to ascend the hills, everywhere open from the rude carriage way. After this, they were seen no more. They had disappeared into the cloud of death. Voices were heard some hours afterwards, from the mountains — voices, as some thought, of alarm ; others said, no — that it was only the voices of jovial people, carried by the wind into uncertain regions. The result was, that no attention was paid to the sounds.

That night, in little peaceful Easedale, six children sat by a peat fire, expecting the return of their parents,

upon whom they depended for their daily bread. Let a day pass, and they were starved. Every sound was heard with anxiety ; for all this was reported many a hundred times to Miss Wordsworth, and those who, like myself, were never wearied of hearing the details. Every sound, every echo amongst the hills was listened to for five hours—from seven to twelve. At length, the eldest girl of the family — about nine years old — told her little brothers and sisters to go to bed. They had been taught obedience ; and all of them, at the voice of their eldest sister, went off fearfully to their beds. What could be *their* fears, it is difficult to say ! they had no knowledge to instruct them in the dangers of the hills ; but the eldest sister always averred that they had a deep solicitude, as she herself had about their parents. Doubtless she had communicated her fears to *them*. Some time, in the course of the evening — but it was late and after midnight — the moon arose and shed a torrent of light upon the Langdale fells, which had already, long hours before, witnessed in darkness the death of their parents. It may be well here to cite Mr. Wordsworth's stanzas :—

“ Who weeps for strangers? Many wept
For George and Sarah Green ;
Wept for that pair's unhappy fate,
Whose graves may here be seen.

By night upon these stormy fells,
Did wife and husband roam ;
Six little ones at home had left,
And could not find that home.

For *any* dwelling-place of man
As vainly did they seek.

He perished ; and a voice was heard —
The widow's lonely shriek.

Not many steps, and she was left
A body without life —
A few short steps were the chain that bound
The husband to the wife.

Now do these sternly-featured hills
Look gently on this grave ;
And quiet now are the depths of air,
As a sea without a wave.

But deeper lies the heart of peace
In quiet more profound ;
The heart of quietness is here
Within this churchyard bound.

And from all agony of mind
It keeps them safe, and far
From fear and grief, and from all need
Of sun or guiding star.

O darkness of the grave ! how deep,
After that living night —
That last and dreary living one
Of sorrow and affright !

O sacred marriage bed of death,
That keeps them side by side
In bond of peace, in bond of love,
That may not be untied !”

That night, and the following morning, came a further and a heavier fall of snow ; in consequence of which the poor children were completely imprisoned, and cut off from all possibility of communicating with their next neighbors. The brook was too much for them to leap ; and the little, crazy, wooden bridge could not be crossed or even approached with safety,

from the drifting of the snow having made it impossible to ascertain the exact situation of some treacherous hole in its timbers, which, if trod upon, would have let a small child drop through into the rapid waters. Their parents did not return. For some hours of the morning, the children clung to the hope that the extreme severity of the night had tempted them to sleep in Langdale; but this hope forsook them as the day wore away. Their father, George Green, had served as a soldier, and was an active man, of ready resources, who would not, under any circumstances, have failed to force a road back to his family, had he been still living; and this reflection, or rather semi-conscious feeling, which the awfulness of their situation forced upon the minds of all but the mere infants, taught them to feel the extremity of their danger. Wonderful it is to see the effect of sudden misery, sudden grief, or sudden fear, (where they do not utterly upset the faculties,) in sharpening the intellectual perceptions. Instances must have fallen in the way of most of us. And I have noticed frequently that even sudden and intense bodily pain is part of the machinery employed by nature for quickening the development of the mind. The perceptions of infants are not, in fact, excited *gradatim* and continuously, but *per saltum*, and by unequal starts. At least, in the case of my own children, one and all. I have remarked, that, after any very severe fit of those peculiar pains to which the delicate digestive organs of most infants are liable, there always become apparent on the following day a very considerable increase of vital energy and of vivacious attention to the objects around them. The poor desolate children of Glentarn

Ghyll, hourly becoming more ruefully convinced that they were orphans, gave many evidences of this awakening power, as lodged, by a providential arrangement, in situations of trial that most require it. They huddled together, in the evening, round their hearth-fire of peats, and held their little councils upon what was to be done towards any chance — if chance remained — of yet giving aid to their parents; for a slender hope had sprung up that some hovel or sheep-fold might have furnished them a screen (or, in Westmoreland phrase, a *biold*,) against the weather quarter of the storm, in which hovel they might be lying disabled or snowed up; and, secondly, as regarded themselves, in what way they were to make known their situation, in case the snow should continue or increase; for starvation stared them in the face, if they should be confined for many days to their house.

Meantime, the eldest sister, little Agnes, though sadly alarmed, and feeling the sensation of *eariness* as twilight came on, and she looked out from the cottage door to the dreadful fells, on which, too probably, her parents were lying corpses, (and possibly not many hundred yards from their own threshold,) yet exerted herself to take all the measures which their own prospects made prudent. And she told Miss Wordsworth, that, in the midst of the oppression on her little spirit, from the vague ghostly terrors, she did not fail, however, to draw some comfort from the consideration, that the very same causes which produced their danger in one direction, sheltered them from danger of another kind — such dangers as she knew, from books that she had read, would have threatened a little desolate flock

of children in other parts of England ; that, if they could not get out into Grasmere, on the other hand, bad men, and wild seafaring foreigners, who sometimes passed along the high road in that vale, could not get to them ; and that, as to their neighbors, so far from having anything to fear in that quarter, their greatest apprehension was lest they might not be able to acquaint them with their situation ; but that, if that could be accomplished, the very sternest amongst them were kind-hearted people, that would contend with each other for the privilege of assisting them. Somewhat cheered with these thoughts, and having caused all her brothers and sisters — except the two little things, not yet of a fit age — to kneel down and say the prayers which they had been taught, this admirable little maiden turned herself to every household task that could have proved useful to them in a long captivity. First of all, upon some recollection that the clock was nearly going down, she wound it up. Next, she took all the milk which remained from what the mother had provided for the children's consumption during her absence, and for the breakfast of the following morning — this luckily was still in sufficient plenty for two days' consumption, (skimmed or "blue" milk being only one half-penny a quart, and the quart a most redundant one, in Grasmere) — this she took and scalded, so as to save it from turning sour. That done, she next examined the meal chest ; made the common oatmeal porridge of the country, (the burgoo of the royal navy ;) but put all of the children, except the two youngest, on short allowance ; and by way of reconciling them in some measure to this stinted meal, she found out a little hoard of flour, part

of which she baked for them upon the hearth into little cakes ; and this unusual delicacy persuaded them to think that they had been celebrating a feast. Next, before night coming on should make it too trying for her own feelings, or before fresh snow coming on should make it impossible, she issued out of doors. There her first task was, with the assistance of two younger brothers, to carry in from the peatstack as many peats as might serve them for a week's consumption. That done, in the second place, she examined the potatoes buried in "brackens," (that is, withered fern :) these were not many ; and she thought it better to leave them where they were, excepting as many as would make a single meal, under a fear that the heat of their cottage would spoil them, if removed.

Having thus made all the provision in her power for supporting their own lives, she turned her attention to the cow. Her she milked ; but, unfortunately, the milk she gave, either from being badly fed, or from some other cause, was too trifling to be of much consideration towards the wants of a large family. Here, however, her chief anxiety was to get down the hay for the cow's food from a loft above the outhouse ; and in this she succeeded but imperfectly, from want of strength and size to cope with the difficulties of the case ; besides that the increasing darkness by this time, together with the gloom of the place, made it a matter of great self-conquest for her to work at all ; and, as respected one night at any rate, she placed the cow in a situation of luxurious warmth and comfort. Then retreating into the warm house, and "barring" the door, she sat down to undress the two youngest of the chil-

dren ; them she laid carefully and cosily in their little nests up stairs, and sang them to sleep. The rest she kept up to bear her company until the clock should tell them it was midnight ; up to which time she still had a lingering hope that some welcome shout from the hills above, which they were all to strain their ears to catch, might yet assure them that they were not wholly orphans, even though one parent should have perished. No shout, it may be supposed, was ever heard ; nor could a shout, in any case, have been heard, for the night was one of tumultuous wind. And though, amidst its ravings, sometimes they fancied a sound of voices, still, in the dead lulls that now and then succeeded, they heard nothing to confirm their hopes. As last services to what she might now have called her own little family, Agnes took precautions against the drifting of the snow within the door and the imperfect window, which had caused some discomfort on the preceding day ; and, finally, she adopted the most systematic and elaborate plans for preventing the possibility of their fire being extinguished, which, in the event of their being thrown upon the ultimate resource of their potatoes, would be absolutely (and in any event nearly) indispensable to their existence.

The night slipped away, and another morning came, bringing with it no better hopes of any kind. Change there had been none but for the worse. The snow had greatly increased in quantity ; and the drifts seemed far more formidable. A second day passed like the first ; little Agnes still keeping her little flock quiet, and tolerably comfortable ; and still calling on all the elders in succession, to say their prayers, morning and night.

A third day came ; and whether it was on that or on the fourth, I do not now recollect ; but on one or other there came a welcome gleam of hope. The arrangement of the snow drifts had shifted during the night, and though the wooden bridge was still impracticable, a low wall had been exposed, over which, by a very considerable circuit, and crossing the low shoulder of a hill, it seemed possible that a road might be found into Grasmere. In some walls it was necessary to force gaps ; but this was effected without much difficulty, even by children ; for the Westmoreland walls are always " open," that is, uncemented with mortar ; and the push of a stick will readily detach so much from the upper part of an old crazy field wall, as to lower it sufficiently for female or for childish steps to pass. The little boys accompanied their sister until she came to the other side of the hill, which, lying more sheltered from the weather, and to windward, offered a path onwards comparatively easy. Here they parted ; and little Agnes pursued her solitary mission to the nearest house she could find accessible in Grasmere.

No house could have proved a wrong one in such a case. Miss Wordsworth and I often heard the description renewed, of the horror which, in an instant, displaced the smile of hospitable greeting, when little weeping Agnes told her sad tale. No tongue can express the fervid sympathy which travelled through the vale, like the fire in an American forest, when it was learned that neither George nor Sarah Green had been seen by their children since the day of the Langdale sale. Within half an hour, or little more, from the remotest parts of the valley — some of them distant nearly

two miles from the point of rendezvous — all the men of Grasmere had assembled at the little cluster of cottages called “Kirktown,” from their adjacency to the venerable parish church of St. Oswald. There were at the time I settled in Grasmere, (viz. in the spring of 1809, and, therefore, I suppose at this time, fifteen months previously,) about sixty-three households in the vale; and the total number of souls was about two hundred and sixty-five; so that the number of fighting men would be about sixty or sixty-six, according to the common way of computing the proportion; and the majority were so athletic and powerfully built, that, at the village games of wrestling and leaping, Professor Wilson, and some visitors of his and mine, scarcely one of whom was under five feet eleven in height, with proportionable breadth, seem but middle sized men amongst the towering forms of the Dalesmen. Sixty at least, after a short consultation as to the plan of operations, and for arranging the kind of signals by which they were to communicate from great distances, and in the perilous events of mists, or snow storms, set off, with the speed of Alpine hunters, to the hills. The dangers of the undertaking were considerable, under the uneasy and agitated state of the weather; and all the women of the vale were in the greatest anxiety, until night brought them back, in a body, unsuccessful. Three days at the least, and I rather think five, the search was ineffectual; which arose partly from the great extent of the ground to be examined, and partly from the natural mistake made of ranging almost exclusively, on the earlier days, on that part of the hills over which the path of Easedale might be presumed to have

been selected under any reasonable latitude of circuitousness. But the fact is, when the fatal accident (for such it has often proved) of a permanent mist surprises a man on the hills, if he turns and loses his direction, he is a lost man; and without doing this so as to lose the power of *s'orienter* in one instant, it is well known how difficult it is to avoid losing it insensibly and by degrees. Baffling snow showers are the worst kind of mists. And the poor Greens had, under that kind of confusion, wandered many a mile out of their proper track.

The zeal of the people, meantime, was not in the least abated, but rather quickened, by the wearisome disappointments; every hour of daylight was turned to account; no man of the valley ever came home to dinner; and the reply of a young shoemaker, on the fourth night's return, speaks sufficiently for the unabated spirit of the vale. Miss Wordsworth asked what he would do on the next morning. "Go up again, of course," was his answer. But what if to-morrow also should turn out like all the rest? "Why go up in stronger force on the next day." Yet this man was sacrificing his own daily earnings without a chance of recompense. At length sagacious dogs were taken up; and, about noonday, a shout from an aerial height, amongst thick volumes of cloudy vapor, propagated through repeating bands of men from a distance of many miles, conveyed as by telegraph the news that the bodies were found. George Green was found lying at the bottom of a precipice, from which he had fallen. Sarah Green was found on the summit of the precipice; and, by laying together all the indications of what had passed, the sad

hieroglyphics of their last agonies, it was conjectured that the husband had desired his wife to pause for a few minutes, wrapping her, meantime, in his own great coat, whilst he should go forward and reconnoitre the ground, in order to catch a sight of some object (rocky peak, or tarn, or peat-field) which might ascertain their real situation. Either the snow above, already lying in drifts, or the blinding snow storms driving into his eyes, must have misled him as to the nature of the circumjacent ground; for the precipice over which he had fallen was but a few yards from the spot in which he had quitted his wife. The depth of the descent, and the fury of the wind, (almost always violent on these cloudy altitudes,) would prevent any distinct communication between the dying husband below and his despairing wife above; but it was believed by the shepherds, best acquainted with the ground and the range of sound as regarded the capacities of the human ear, under the probable circumstances of the storm, that Sarah might have caught, at intervals, the groans of her unhappy partner, supposing that his death were at all a lingering one. Others, on the contrary, supposed her to have gathered this catastrophe rather from the want of any sounds, and from his continued absence, than from any one distinct or positive expression of it; both because the smooth and unruffled surface of the snow where he lay seemed to argue that he had died without a struggle, perhaps without a groan, and because that tremendous sound of "hurtling" in the upper chambers of the air, which often accompanies a snow storm, when combined with heavy gales of wind, would utterly oppress and stifle (as they conceived)

any sounds so feeble as those from a dying man. In any case, and by whatever sad language of sounds or signs, positive or negative, she might have learned or guessed her loss, it was generally agreed that the wild shrieks heard towards midnight in Langdale* Head announced the agonizing moment which brought to her now widowed heart the conviction of utter desolation and of final abandonment to her own fast-fleeting energies. It seemed probable that the sudden disappearance of her husband from her pursuing eyes would teach her to understand his fate; and that the consequent indefinite apprehension of instant death lying all around the point on which she sat, had kept her stationary to the very attitude in which her husband left her, until her failing powers and the increasing bitterness of the cold, to one no longer in motion, would soon make those changes of place impossible, which, at any rate, had appeared too dangerous. The footsteps in some places, wherever drifting had not obliterated them, yet traceable as to the outline, though partially filled up with later falls of snow, satisfactorily showed that how-

* I once heard, also, in talking with a Langdale family upon this tragic tale, that the sounds had penetrated into the valley of Little Langdale; which is possible enough. For although this interesting recess of the entire Langdale basin (which bears somewhat of the same relation to Great Langdale that Easedale bears to Grasmere) does, in fact, lie beyond Langdale Head by the entire breadth of that dale, yet from the singular accident of having its area raised far above the level of the adjacent vales, one most solitary section of Little Langdale (in which lies a tiny lake, and on the banks of that lake dwells one solitary family) being exactly at right angles both to Langdale Head and to the other complementary section of the Lesser Langdale, is brought into a position and an elevation virtually much nearer to objects (especially to audible objects) on the Langdale Fells.

ever much they might have rambled, after crossing and doubling upon their own paths, and many a mile astray from their right track, still they must have kept together to the very plateau or shelf of rock at which their wanderings had terminated ; for there were evidently no steps from this plateau in the retrograde order.

By the time they had reached this final stage of their erroneous course, all possibility of escape must have been long over for both alike ; because their exhaustion must have been excessive before they could have reached a point so remote and high ; and, unfortunately, the direct result of all this exhaustion had been to throw them farther off their home, or from “*any dwelling-place of man,*” than they were at starting. Here, therefore, at this rocky pinnacle, hope was extinct for either party. But it was the impression of the vale, that, perhaps within half an hour before reaching this fatal point, George Green might, had his conscience or his heart allowed him in so base a desertion, have saved himself singly, without any very great difficulty. It is to be hoped, however — and, for my part, I think too well of human nature to hesitate in believing — that not many, even amongst the meaner-minded and the least generous of men, could have reconciled themselves to the abandonment of a poor, fainting female companion in such circumstances. Still, though not more than a most imperative duty, it was one (I repeat) which most of his associates believed to have cost him (perhaps consciously) his life. For his wife not only must have disabled him greatly by clinging to his arm for support ; but it was known, from her peculiar character and manner, that she would be likely to rob him of his coolness and presence of

mind by too painfully fixing his thoughts, where her own would be busiest, upon their helpless little family. “*Stung* with the thoughts of home” — to borrow the fine expression of Thompson in describing a similar case — alternately thinking of the blessedness of that warm fireside at Blentarn Ghyll, which was not again to spread its genial glow through her freezing limbs, and of those darling little faces which, in this world, she was to see no more; unintentionally, and without being aware even of that result, she would rob the brave man (for such he was) of his fortitude, and the strong man of his *animal* resources. And yet — (such, in the very opposite direction, was equally the impression universally through Grasmere) — had Sarah Green foreseen, could her affectionate heart have guessed even the tenth part of that love and neighborly respect for herself, which soon afterwards expressed themselves in showers of bounty to her children; could she have looked behind the curtain of destiny sufficiently to learn that the very desolation of these poor children which wrung her maternal heart, and doubtless constituted to her the sting of death, would prove the signal and the pledge of such anxious guardianship as not many rich men’s children receive, and that this overflowing offering to her own memory would not be a hasty or decaying tribute of the first sorrowing sensibilities, but would pursue her children steadily until their hopeful settlement in life — or anything approaching this, to have known or have guessed, would have caused (as all said who knew her) to welcome the bitter end by which such privileges were to be purchased.

The funeral of the ill-fated Greens was, it may be

supposed, attended by all the vale ; it took place about eight days after they were found ; and the day happened to be in the most perfect contrast to the sort of weather which prevailed at the time of their misfortune ; some snow still remained here and there upon the ground : but the azure of the sky was unstained by a cloud ; and a golden sunlight seemed to sleep, so balmy and tranquil was the season, upon the very hills where they had wandered — then a howling wilderness, but now a green pastoral lawn, in its lower ranges, and a glittering expanse, smooth, apparently, and not difficult to the footing, of virgin snow, in its higher. George Green had, I believe, an elder family by a former wife ; and it was for some of these children, who lived at a distance, and who wished to give their attendance at the grave, that the funeral was delayed. After this solemn ceremony was over — at which, by the way, I then heard Miss Wordsworth say that the grief of Sarah's illegitimate daughter was the most overwhelming she had ever witnessed — a regular distribution of the children was made amongst the wealthier families of the vale. There had already, and before the funeral, been a perfect struggle to obtain one of the children, amongst all who had any facilities for discharging the duties of such a trust ; and even the poorest had put in their claim to bear some part in the expenses of the case. But it was judiciously decided, that none of the children should be entrusted to any persons who seemed likely, either from old age, or from slender means, or from nearer and more personal responsibilities, to be under the necessity of devolving the trust, sooner or later, upon strangers, who might have none of that in-

terest in the children which attached, in their minds, the Grasmere people to the circumstances that made them orphans. Two twins, who had naturally played together and slept together from their birth, passed into the same family: the others were dispersed; but into such kindhearted and intelligent families, with continued opportunities of meeting each other on errands, or at church, or at sales, that it was hard to say which had the happier fate. And thus in so brief a period as one fortnight, a household that, by health and strength, by the humility of poverty, and by innocence of life, seemed sheltered from all attacks but those of time, came to be utterly broken up. George and Sarah Green slept in Grasmere churchyard, never more to know the want of "sun or guiding star." Their children were scattered over wealthier houses than those of their poor parents, through the vales of Grasmere or Rydal; and Blentarn Ghyll, after being shut up for a season, and ceasing for months to send up its little slender column of smoke at morning and evening, finally passed into the hands of a stranger.

ESSAYS.

JOAN OF ARC.

WHAT is to be thought of *her*? What is to be thought of the poor shepherd girl from the hills and forests of Lorraine, that — like the Hebrew shepherd boy from the hills and forests of Judæa — rose suddenly out of the quiet, out of the safety, out of the religious inspiration, rooted in deep pastoral solitudes, to a station in the van of armies, and to the more perilous station at the right hand of kings? The Hebrew boy inaugurated his patriotic mission by an *act*, by a victorious *act*, such as no man could deny. But so did the girl of Lorraine, if we read her story as it was read by those who saw her nearest. Adverse armies bore witness to the boy as no pretender; but so they did to the gentle girl. Judged by the voices of all who saw them *from a station of good-will*, both were found true and loyal to any promises involved in their first acts. Enemies it was that made the difference between their subsequent fortunes. The boy rose to a splendor and a noonday prosperity, both personal and public, that rang through the records of his people, and became a by-word amongst his posterity for a thousand years, until the sceptre was departing from Judah. The poor, forsaken girl, on the contrary, drank not herself from that cup of rest which she had secured for France. She never sang together with the songs that rose in her native Domrémy, as echoes to the departing steps of the invaders. She mingled not in the festal dances at Vau-

couleurs which celebrated in rapture the redemption of France. No! for her voice was then silent: no! for her feet were dust. Pure, innocent, noble-hearted girl! whom, from earliest youth, ever I believed in, as full of truth and self-sacrifice, this was amongst the strongest pledges for *thy* truth, that never once — no, not for a moment of weakness — didst thou revel in the vision of coronets and honor from man. Coronets for thee! O no! Honors, if they come when all is over, are for those that share thy blood. Daughter of Domrémy, when the gratitude of thy king shall awaken, thou wilt be sleeping the sleep of the dead. Call her, King of France, but she will not hear thee! Cite her by thy apparitors to come and receive a robe of honor, but she will be found *en contumace*. When the thunders of universal France, as even yet may happen, shall proclaim the grandeur of the poor shepherd girl that gave up all for her country, thy ear, young shepherd girl, will have been deaf for five centuries. To suffer and to do, that was thy portion in this life; that was thy destiny; and not for a moment was it hidden from thyself. Life, thou saidst, is short: and the sleep which is in the grave is long! Let me use that life, so transitory, for the glory of those heavenly dreams destined to comfort the sleep which is so long. This pure creature — pure from every suspicion of even a visionary self-interest, even as she was pure in senses more obvious — never once did this holy child, as regarded herself, relax from her belief in the darkness that was travelling to meet her. She might not prefigure the very manner of her death; she saw not in vision, perhaps, the aerial altitude of the fiery scaffold, the spectators without end on

every road pouring into Rouen as to a coronation, the surging smoke, the volleying flames, the hostile faces all around, the pitying eye that lurked but here and there, until nature and imperishable truth broke loose from artificial restraints;—these might not be apparent through the mists of the hurrying future. But the voice that called her to death, *that* she heard for ever.

Great was the throne of France even in those days, and great was he that sat upon it: but well Joanna knew that not the throne, nor he that sat upon it, was for *her*; but, on the contrary, that she was for *them*; not she by them, but they by her, should rise from the dust. Gorgeous were the lilies of France, and for centuries had the privilege to spread their beauty over land and sea, until, in another century, the wrath of God and man combined to wither them; but well Joanna knew, early at Domrémy she had read that bitter truth, that the lilies of France would decorate no garland for *her*. Flower nor bud, bell nor blossom, would ever bloom for *her*.

* * * * *

Joanna, as we in England should call her, but, according to her own statement, Jeanne (or, as M. Michelet asserts, Jean) D'Arc, was born at Domrémy, a village on the marches of Lorraine and Champagne, and dependent upon the town of Vaucouleurs.

Domrémy stood upon the frontiers, and, like other frontiers produced a *mixed* race representing the *cis* and the *trans*. A river (it is true) formed the boundary-line at this point—the river Meuse; and *that*, in old days, might have divided the populations; but in these days it did not: there were bridges, there were

ferries, and weddings crossed from the right bank to the left. Here lay two great roads, not so much for travellers that were few, as for armies that were too many by half. These two roads, one of which was the great high road between France and Germany, *decussated* at this very point; which is a learned way of saying, that they formed a St. Andrew's cross, or letter X. I hope the compositor will choose a good large X. in which case the point of intersection, the *locus* of conflux and intersection for these four diverging arms, will finish the reader's geographical education, by showing him to a hair's-breadth where it was that Domrémy stood. Those roads, so grandly situated, as great trunk arteries between two mighty realms, and haunted for ever by wars, or rumors of wars, decussated (for anything I know to the contrary) absolutely under Joanna's bedroom window; one rolling away to the right, past Monsieur D'Arc's old barn, and the other unaccountably preferring to sweep round that odious man's pigsty to the left.

On whichever side of the border chance had thrown Joanna, the same love to France would have been nurtured. For it is a strange fact, noticed by M. Michelet and others, that the Dukes of Bar and Lorraine had for generations pursued the policy of eternal warfare with France on their own account, yet also of eternal amity and league with France, in case anybody else presumed to attack her. Let peace settle upon France, and before long you might rely upon seeing the little vixen Lorraine flying at the throat of France. Let France be assailed by a formidable enemy, and instantly you saw a Duke of Lorraine insisting on having his

own throat cut in support of France ; which favor accordingly was cheerfully granted to him in three great successive battles — twice by the English, viz., at Crécy and Agincourt, once by the Sultan at Nicopolis.

This sympathy with France during great eclipses, in those that during ordinary seasons were always teasing her with brawls and guerilla inroads, strengthened the natural piety to France of those that were confessedly the children of her own house. The outposts of France, as one may call the great frontier provinces, were of all localities the most devoted to the Fleurs de Lys. To witness, at any great crisis, the generous devotion to these lilies of the little fiery cousin that in gentler weather was for ever tilting at the breast of France, could not but fan the zeal of France's legitimate daughters : whilst to occupy a post of honor on the frontiers against an old hereditary enemy of France, would naturally stimulate this zeal by a sentiment of martial pride, by a sense of danger always threatening, and of hatred always smouldering. That great four-headed road was a perpetual memento to patriotic ardor. To say, this way lies the road to Paris, and that other way to Aix-la-Chapelle — this to Prague, that to Vienna — nourished the warfare of the heart by daily ministrations of sense. The eye that watched for the gleams of lance or helmet from the hostile frontier, the ear that listened for the groaning of wheels, made the high road itself, with its relations to centres so remote, into a manual of patriotic duty.

The situation, therefore, *locally*, of Joanna was full of profound suggestions to a heart that listened for the stealthy steps of change and fear that too surely were in motion. But, if the place were grand, the time, the

burden of the time, was far more so. The air overhead in its upper chambers was *hurttling* with the obscure sound ; was dark with sullen fermenting of storms that had been gathering for a hundred and thirty years. The battle of Agincourt in Joanna's childhood had reopened the wounds of France. Crécy and Poitiers, those withering overthrows for the chivalry of France, had, before Agincourt occurred, been tranquillized by more than half a century ; but this resurrection of their trumpet wails made the whole series of battles and endless skirmishes take their stations as parts in one drama. The graves that had closed sixty years ago, seemed to fly open in sympathy with a sorrow that echoed their own. The monarchy of France labored in extremity, rocked and reeled like a ship fighting with the darkness of monsoons. The madness of the poor king (Charles VI.) falling in at such a crisis, like the case of women laboring in childbirth during the storming of a city, trebled the awfulness of the time. Even the wild story of the incident which had immediately occasioned the explosion of this madness — the case of a man unknown, gloomy, and perhaps maniacal himself, coming out of a forest at noonday, laying his hand upon the bridle of the king's horse, checking him for a moment to say, " Oh, king, thou art betrayed," and then vanishing, no man knew whither, as he had appeared for no man knew what — fell in with the universal prostration of mind that laid France on her knees, as before the slow unweaving of some ancient prophetic doom. The famines, the extraordinary diseases, the insurrections of the peasantry up and down Europe — these were chords struck from the same mysterious harp ; but these

were transitory chords. There have been others of deeper and more ominous sound. The termination of the Crusades, the destruction of the Templars, the Papal interdicts, the tragedies caused or suffered by the house of Anjou, and by the emperor — these were full of a more permanent significance. But, since then, the colossal figure of feudalism was seen standing, as it were, on tiptoe, at Crécy, for flight from earth: that was a revolution unparalleled; yet *that* was a trifle, by comparison with the more fearful revolutions that were mining below the church. By her own internal schisms, by the abominable spectacle of a double pope — so that no man, except through political bias, could even guess which was Heaven's vicegerent, and which the creature of hell — the church was rehearsing, as in still earlier forms she had already rehearsed, those vast rents in her foundation which no man should ever heal.

These were the loftiest peaks of the cloudland in the skies, that to the scientific gazer first caught the colors of the *new* morning in advance. But the whole vast range alike of sweeping glooms overhead, dwelt upon all meditative minds, even upon those that could not distinguish the tendencies nor decipher the forms. It was, therefore, not her own age alone, as affected by its immediate calamities, that lay with such weight upon Joanna's mind; but her own age, as one section in a vast mysterious drama, unweaving through a century back, and drawing nearer continually to some dreadful crisis. Cataracts and rapids were heard roaring ahead; and signs were seen far back, by help of old men's memories, which answered secretly to signs now coming forward on the eye, even as locks answer to keys. It was not

wonderful that in such a haunted solitude, with such a haunted heart, Joanna should see angelic visions, and hear angelic voices. These voices whispered to her for ever the duty, self-imposed, of delivering France. Five years she listened to these monitory voices with internal struggles. At length she could resist no longer. Doubt gave way; and she left her home forever in order to present herself at the dauphin's court.

The education of this poor girl was mean according to the present standard: was ineffably grand, according to a purer philosophic standard: and only not good for our age, because for us it would be unattainable. She read nothing, for she could not read; but she had heard others read parts of the Roman martyrology. She wept in sympathy with the sad *Misereres* of the Romish church; she rose to heaven with the glad triumphant *Te Deums* of Rome: she drew her comfort and her vital strength from the rites of the same church. But, next after these spiritual advantages, she owed most to the advantages of her situation. The fountain of Domrémy was on the brink of a boundless forest; and it was haunted to that degree by fairies, that the parish priest (*curé*) was obliged to read mass there once a-year, in order to keep them in any decent bounds. Fairies are important, even in a statistical view: certain weeds mark poverty in the soil, fairies mark its solitude. As surely as the wolf retires before cities, does the fairy sequester herself from the haunts of the licensed victualler. A village is too much for her nervous delicacy: at most, she can tolerate a distant view of a hamlet. We may judge, therefore by the uneasiness and extra trouble which they gave to the parson, in what strength

the fairies mustered at Domrémy ; and, by a satisfactory consequence, how thinly sown with men and women must have been that region even in its inhabited spots. But the forests of Domrémy — those were the glories of the land : for in them abode mysterious power and ancient secrets that towered into tragic strength. “ Abbeys there were, and abbey windows,” — “ like Moorish temples of the Hindoos,” that exercised even princely power both in Lorraine and in the German Diets. These had their sweet bells that pierced the forests for many a league at matins or vespers, and each its own dreamy legend. Few enough, and scattered enough, were these abbeys, so as in no degree to disturb the deep solitude of the region ; yet many enough to spread a network or awning of Christian sanctity over what else might have seemed a heathen wilderness. This sort of religious talisman being secured, a man the most afraid of ghosts (like myself, suppose, or the reader) becomes armed into courage to wander for days in their sylvan recesses. The mountains of the Vosges, on the eastern frontier of France, have never attracted much notice from Europe, except in 1813–14 for a few brief months, when they fell within Napoleon’s line of defence against the Allies. But they are interesting for this, amongst other features, that they do not, like some loftier ranges, repel woods : the forests and the hills are on sociable terms. *Live and let live*, is their motto. For this reason, in part, these tracts in Lorraine were a favorite hunting-ground with the Carlovingian princes. About six hundred years before Joanna’s childhood, Charlemagne was known to have hunted there. That, of itself, was a grand incident in the traditions of a forest or a chase.

In these vast forests, also, were to be found (if anywhere to be found) those mysterious fawns that tempted solitary hunters into visionary and perilous pursuits. Here was seen (if anywhere seen) that ancient stag who was already nine hundred years old, but possibly a hundred or two more, when met by Charlemagne; and the thing was put beyond doubt by the inscription upon his golden collar. I believe Charlemagne knighted the stag; and, if ever he is met again by a king, he ought to be made an earl — or, being upon the marches of France, a marquis. Observe, I don't absolutely vouch for all these things: my own opinion varies. On a fine breezy forenoon I am audaciously sceptical; but, as twilight sets in, my credulity grows steadily, till it becomes equal to anything that could be desired. And I have heard candid sportsmen declare that, outside of these very forests, they laughed loudly at all the dim tales connected with their haunted solitudes; but, on reaching a spot notoriously eighteen miles deep within them, they agreed with Sir Roger de Coverley, that a good deal might be said on both sides.

Such traditions, or any others that (like the stag) connect distant generations with each other, are, for that cause, sublime; and the sense of the shadowy, connected with such appearances that reveal themselves or not according to circumstances, leaves a coloring of sanctity over ancient forests, even in those minds that utterly reject the legend as a fact.

But, apart from all distant stories of that order, in any solitary frontier between two great empires, as here, for instance, or in the desert between Syria and the Euphrates, there is an inevitable tendency in minds of any

deep sensibility, to people the solitudes with phantom images of powers that were of old so vast. Joanna, therefore, in her quiet occupation of a shepherdess, would be led continually to brood over the political condition of her country, by the tradition of the past no less than by the mementoes of the local present.

M. Michelet, indeed, says that La Pucelle was *not* a shepherdess. I beg his pardon: she *was*. What he rests upon, I guess pretty well: it is the evidence of a woman called Haumette, the most confidential friend of Joanna. Now, she is a good witness, and a good girl, and I like her; for she makes a natural and affectionate report of Joanna's ordinary life. But still, however good she may be as a witness, Joanna is better; and she, when speaking to the dauphin, calls herself in the Latin report *Bergereta*. Even Haumette confesses, that Joanna tended sheep in her girlhood. Haumette clearly thinks it more dignified for Joanna to have been darning the stockings of her horny-hoofed father, Monsieur D'Arc, than keeping sheep, lest she might then be suspected of having ever done something worse. But, luckily, there was no danger of *that*: Joanna never was in service; and my opinion is, that her father should have mended his own stockings, since probably he was the party to make holes in them, as many a better man than D'Arc does; meaning by *that* not myself, because, though probably a better man than D'Arc, I protest against doing anything of the kind. If I lived even with Friday in Juan Fernandez, either Friday must do all the darning, or else it must go undone. The better men that I meant were the sailors in the British navy, every man of whom mends his own

stockings. Who else is to do it? Do you suppose, reader, that the junior lords of the admiralty are under articles to darn for the navy?

The reason, meantime, for my systematic hatred of D'Arc is this. There was a story current in France before the Revolution, framed to ridicule the pauper aristocracy, who happened to have long pedigrees and short rent rolls, viz., that a head of such a house, dating from the Crusades, was overheard saying to his son, a Chevalier of St. Louis, "*Chevalier, as-tu donné au cochon à manger!*" Now, it is clearly made out by the surviving evidence, that D'Arc would much have preferred continuing to say, "*Ma fille, as-tu donné au cochon à manger?*" to saying, "*Pucelle d'Orleans, as-tu sauvé les fleurs-de-lys?*" There is an old English copy of verses which argues thus:—

"If the man that turnips cries,
Cry not when his father dies—
Then 'tis plain the man had rather—
Have a turnip than his father."

I cannot say that the logic in these verses was ever *entirely* to my satisfaction. I do not see my way through it as clearly as could be wished. But I see my way most clearly through D'Arc; and the result is—that he would greatly have preferred not merely a turnip to his father, but saving a ponnd or so of bacon to saving the Oriflamme of Frace.

It is probable (as M. Michelet suggests) that the title of Virgin, or *Pucelle*, had in itself, and apart from the miraculous stories about her, a secret power over the rude soldiery and partisan chiefs of that period; for, in such a person, they saw a representative mani-

festation of the Virgin Mary, who, in a course of centuries, had grown steadily upon the popular heart.

As to Joanna's supernatural detection of the dauphin (Charles VII.) amongst three hundred lords and knights, I am surprised at the credulity which could ever lend itself to that theatrical juggle. Who admires more than myself the sublime enthusiasm, the rapturous faith in herself, of this pure creature? But I am far from admiring stage artifices, which not *La Pucelle*, but the court, must have arranged; nor can surrender myself to the conjurer's *legerdemain*, such as may be seen every day for a shilling. Southey's "Joan of Arc" was published in 1796. Twenty years after, talking with Southey, I was surprised to find him still owning a secret bias in favor of Joan, founded on her detection of the dauphin. The story, for the benefit of the reader new to the case, was this:—*La Pucelle* was first made known to the dauphin, and presented to his court, at Chinon: and here came her first trial. By way of testing her supernatural pretensions, she was to find out the royal personage amongst the whole ark of clean and unclean creatures. Failing in this *coup d'essai*, she would not simply disappoint many a beating heart in the glittering crowd that on different motives yearned for her success, but she would ruin herself—and, as the oracle within had told her, would, by ruining herself, ruin France. Our own sovereign lady Victoria rehearses annually a trial not so severe in degree, but the same in kind. She "pricks" for sheriffs. Joanna pricked for a king. But observe the difference: our own lady pricks for two men out of three; Joanna for one man out of three hundred. Happy lady of the

islands and the orient!—she *can* go astray in her choice only by one half; to the extent of one half she *must* have the satisfaction of being right. And yet, even with these tight limits to the misery of a boundless discretion, permit me, liege Lady, with all loyalty, to submit—that now and then you prick with your pin the wrong man. But the poor child from Domrémy, shrinking under the gaze of a dazzling court—not *because* dazzling (for in visions she had seen those that were more so), but—because some of them wore a scoffing smile on their features—how should *she* throw her line into so deep a river to angle for a king, where many a gay creature was sporting that masqueraded as kings in dress? Nay, even more than any true king would have done: for, in Southey's version of the story, the dauphin says, by way of trying the virgin's magnetic sympathy with royalty,

“On the throne,
I the while mingling with the menial throng,
Some courtier shall be seated.”

This usurper is even crowned: “the jewelled crown shines on a menial's head.” But, really, that is “*un peu fort* ;” and the mob of spectators might raise a scruple whether our friend the jackdaw upon the throne, and the dauphin himself, were not grazing the shins of treason. For the dauphin could not lend more than belonged to him. According to the popular notion, he had no crown for himself; consequently none to lend, on any pretence whatever, until the consecrated Maid should take him to Rheims. This was the *popular* notion in France. But, certainly, it was the dauphin's interest to support the popular notion, as he meant to

use the services of Joanna. For, if he were king already, what was it that she could do for him beyond Orleans? That is to say, what more than a mere *military* service could she render him? And, above all, if he were king without a coronation, and without the oil from the sacred ampulla, what advantage was yet open to him by celerity above his competitor the English boy? Now was to be a race for a coronation: he that should win *that* race, carried the superstition of France along with him: he that should first be drawn from the ovens of Rheims, was under that superstition baked into a king.

La Pucelle, before she could be allowed to practise as a warrior, was put through her manual and platoon exercise, as a pupil in divinity, at the bar of six eminent men in wigs. According to Southey (v. 393, Book III., in the original edition of his "Joan of Arc" she "appalled the doctors." It's not easy to do *that*: but they had some reason to feel bothered, as that surgeon would assuredly feel bothered, who, upon proceeding to dissect a subject, should find the subject retaliating as a dissector upon himself, especially if Joanna ever made the speech to them which occupies v. 354-391, B. III. It is a double impossibility: 1st, because a piracy from Tindal's "Christianity as old as the Creation" — a piracy *à parte ante*, and by three centuries; 2dly, it is quite contrary to the evidence on Joanna's trial. Southey's "Joan," of A. D. 1796 (Cottle, Bristol), tells the doctors, amongst other secrets, that she never in her life attended — 1st, Mass; nor 2d, the Sacramental table; nor 3d, Confession. In the meantime, all this deistical confession of Joanna's, be-

sides being suicidal for the interest of her cause, is opposed to the depositions upon *both* trials. The very best witness called from first to last, deposes that Joanna attended these rites of her church even too often ; was taxed with doing so ; and, by blushing, owned the charge as a fact, though certainly not as a fault. Joanna was a girl of natural piety, that saw God in forests, and hills, and fountains ; but did not the less seek him in chapels and consecrated oratories.

This peasant girl was self-educated through her own natural meditateness. If the reader turns to that divine passage in “ Paradise Regained,” which Milton has put into the mouth of our Savior when first entering the wilderness, and musing upon the tendency of those great impulses growing within himself—

“ Oh, what a multitude of thoughts at once
Awaken'd in me swarm, while I consider
What from within I feel myself, and hear
What from without comes often to my ears,
Ill sorting with my present state compared !
When I was yet a child, no childish play
To me was pleasing ; all my mind was set
Serious to learn and know, and thence to do
What might be public good ; myself I thought
Born to that end ”—

he will have some notion of the vast reveries which brooded over the heart of Joanna in early girlhood, when the wings were budding that should carry her from Orleans to Rheims ; when the golden chariot was dimly revealing itself, that should carry her from the kingdom of *France Delivered* to the eternal kingdom.

It is not requisite, for the honor of Joanna, nor is there, in this place, room to pursue her brief career of

action. That, though wonderful, forms the earthly part of her story : the spiritual part is the saintly passion of her imprisonment, trial, and execution. It is unfortunate, therefore, for Southey's "Joan of Arc" (which, however, should always be regarded as a *juvenile* effort), that, precisely when her real glory begins, the poem ends. But this limitation of the interest grew, no doubt, from the constraint inseparably attached to the law of epic unity. Joanna's history bisects into two opposite hemispheres, and both could not have been presented to the eye in one poem, unless by sacrificing all unity of theme, or else by involving the earlier half, as a narrative episode, in the latter ; which, however, might have been done, for it might have been communicated to a fellow-prisoner, or a confessor, by Joanna herself. It is sufficient, as concerns *this* section of Joanna's life, to say that she fulfilled, to the height of her promises, the restoration of the prostrate throne. France had become a province of England ; and for the ruin of both, if such a yoke could be maintained. Dreadful pecuniary exhaustion caused the English energy to droop ; and that critical opening *La Pucelle* used with a corresponding felicity of audacity and suddenness (that were in themselves portentous) for introducing the wedge of French native resources, for rekindling the national pride, and for planting the dauphin once more upon his feet. When Joanna appeared, he had been on the point of giving up the struggle with the English, distressed as they were, and of flying to the south of France. She taught him to blush for such abject counsels. She liberated Orleans, that great city, so decisive by its fate for the issue of the war, and then beleagured by the English

with an elaborate application of engineering skill unprecedented in Europe. Entering the city after sunset, on the 29th of April, she sang mass on Sunday, May 8, for the entire disappearance of the besieging force. On the 29th of June, she fought and gained over the English the decisive battle of Patay; on the 9th of July, she took Troyes by a coup-de-main from a mixed garrison of English and Burgundians; on the 15th of that month, she carried the dauphin into Rheims; on Sunday the 17th, she crowned him; and there she rested from her labor of triumph. All that was to be *done*, she had now accomplished: what remained was — to *suffer*.

All this forward movement was her own: excepting one man, the whole council was against her. Her enemies were all that drew power from earth. Her supporters were her own strong enthusiasm, and the headlong contagion by which she carried this sublime frenzy into the hearts of women, of soldiers, and of all who lived by labor. Henceforwards she was thwarted; and the worst error that she committed was, to lend the sanction of her presence to counsels which she had ceased to approve. But she had now accomplished the capital objects which her own visions had dictated. These involved all the rest. Errors were now less important; and doubtless it had now become more difficult for herself to pronounce authentically what *were* errors. The noble girl had achieved, as by a rapture of motion, the capital end of clearing out a free space around her sovereign, giving him the power to move his arms with effect; and, secondly, the inappreciable end of winning for that sovereign what seemed to all France the heavenly ratification of his rights, by crowning him with the

ancient solemnities. She had made it impossible for the English now to step before her. They were caught in an irretrievable blunder, owing partly to discord amongst the uncles of Henry VI., partly to a want of funds, but partly to the very impossibility which they believed to press with tenfold force upon any French attempt to forestall theirs. They laughed at such a thought; and whilst they laughed, she *did* it. Henceforth the single redress for the English of this capital oversight, but which never *could* have redressed it effectually, was, to vitiate and taint the coronation of Charles VII. as the work of a witch. That policy, and not malice (as M. Michelet is so happy to believe), was the moving principle in the subsequent prosecution of Joanna. Unless they unhinged the force of the first coronation in the popular mind, by associating it with power given from hell, they felt that the sceptre of the invader was broken.

But she, the child that, at nineteen, had wrought wonders so great for France, was she not elated? Did she not lose, as men so often *have* lost, all sobriety of mind when standing upon the pinnacle of success so giddy? Let her enemies declare. During the progress of her movement, and in the centre of ferocious struggles, she had manifested the temper of her feelings, by the pity which she had everywhere expressed for the suffering enemy. She forwarded to the English leaders a touching invitation to unite with the French, as brothers, in a common crusade against infidels, thus opening the road for a soldierly retreat. She interposed to protect the captive or the wounded — she mourned over the excesses of her countrymen — she threw her-

self off her horse to kneel by the dying English soldier, and to comfort him with such ministrations, physical or spiritual, as his situation allowed. “Nolebat,” says the evidence, “uti ense suo, aut quemquam interficere.” She sheltered the English, that invoked her aid, in her own quarters. She wept as she beheld, stretched on the field of battle, so many brave enemies that had died without confession. And, as regarded herself, her elation expressed itself thus:—On the day when she had finished her work, she wept; for she knew that, when her *triumphal* task was done, her end must be approaching. Her aspirations pointed only to a place, which seemed to her more than usually full of natural piety, as one in which it would give her pleasure to die. And she uttered, between smiles and tears, as a wish that inexpressibly fascinated her heart, and yet was half-fantastic, a broken prayer, that God would return her to the solitudes from which he had drawn her, and suffer her to become a shepherdess once more. It was a natural prayer, because nature has laid a necessity upon every human heart to seek for rest, and to shrink from torment. Yet, again, it was a half-fantastic prayer, because, from childhood upwards, visions that she had no power to mistrust, and the voices which sounded in her ear for ever, had long since persuaded her mind, that for *her* no such prayer could be granted. Too well she felt that her mission must be worked out to the end, and that the end was now at hand. All went wrong from this time. She herself had created the *funds* out of which the French restoration should grow; but she was not suffered to witness their development, or their prosperous application. More than one

military plan was entered upon which she did not approve. But she still continued to expose her person as before. Severe wounds had not taught her caution. And at length, in a sortie from Compeigne (whether through treacherous collusion on the part of her own friends is doubtful to this day), she was made prisoner by the Burgundians, and finally surrendered to the English.

Now came her trial. This trial, moving of course under English influence, was conducted in chief by the Bishop of Beauvais. He was a Frenchman, sold to English interests, and hoping, by favor of the English leaders, to reach the highest preferment. *Bishop that art, Archbishop that shalt be, Cardinal that mayst be*, were the words that sounded continually in his ear; and doubtless, a whisper of visions still higher, of a triple crown, and feet upon the necks of kings, sometimes stole into his heart. M. Michelet is anxious to keep us in mind that this bishop was but an agent of the English. True. But it does not better the case for his countryman — that, being an accomplice in the crime, making himself the leader in the persecution against the helpless girl, he was willing to be all this in the spirit, and with the conscious vileness of a cat's-paw. Never from the foundations of the earth was there such a trial as this, if it were laid open in all its beauty of defence, and all its hellishness of attack. Oh, child of France! shepherdess, peasant girl! trodden under foot by all around thee, how I honor thy flashing intellect, quick as God's lightning, and true as God's lightning to its mark, that ran before France and laggard Europe by many a century, confounding the malice of the ensnarer, and making dumb the oracles of false-

hood ! Is it not scandalous, is it not humiliating to civilization, that, even at this day, France exhibits the horrid spectacle of judges examining the prisoner against himself ; seducing him, by fraud, into treacherous conclusions against his own head ; using the terrors of their power for extorting confessions from the frailty of hope ; nay (which is worse), using the blandishments of condescension and snaky kindness for thawing into compliances of gratitude those whom they had failed to freeze into terror ? Wicked judges ! Barbarian jurisprudence ! that, sitting in your own conceit on the summits of social wisdom, have yet failed to learn the first principles of criminal justice ; sit ye humbly and with docility at the feet of this girl from Domrémy, that tore your webs of cruelty into shreds and dust. “ Would you examine me as a witness against myself ? ” was the question by which many times she defied their arts. Continually she showed that their interrogations were irrelevant to any business before the court, or that entered into the ridiculous charges against her. General questions were proposed to her on points of casuistical divinity ; two-edged questions, which not one of themselves could have answered without, on the one side, landing himself in heresy (as then interpreted), or, on the other, in some presumptuous expression of self-esteem. Next came a wretched Dominican, that pressed her with an objection, which, if applied to the Bible would tax every one of its miracles with unsoundness. The monk had the excuse of never having read the Bible. Her answer to this, if there were room to place the whole in a clear light, was as shattering as it was rapid. Another thought to entrap her by asking what

language the angelic visitors of her solitude had talked ; as though heavenly counsels could want polyglot interpreters for every word, or that God needed language at all in whispering thoughts to a human heart. Then came a worse devil, who asked her whether the archangel Michael had appeared naked. Not comprehending the vile insinuation, Joanna, whose poverty suggested to her simplicity that it might be the *costliness* of suitable robes which caused the demur, asked them if they fancied God, who clothed the flowers of the valleys, unable to find raiment for his servants. The answer of Joanna moves a smile of tenderness, but the disappointment of her judges makes one laugh exultingly. Others succeeded by troops, who upbraided her with leaving her father ; as if that greater Father, whom she believed herself to have been serving, did not retain the power of dispensing with his own rules, or had not said, that for a less cause than martyrdom, man and woman should leave both father and mother.

On Easter Sunday, when the trial had been long proceeding, the poor girl fell so ill as to cause a belief that she had been poisoned. It was not poison. Nobody had any interest in hastening a death so certain. M. Michelet, whose sympathies with all feelings are so quick, that one would gladly see them always as justly directed, reads the case most truly. Joanna had a two-fold malady. She was visited by a paroxysm of the complaint called *home-sickness* ; the cruel nature of her imprisonment, and its length, could not but point her solitary thoughts, in darkness and in chains (for chained she was), to Domrémy. And the season, which was the most heavenly period of the spring, added stings to

this yearning. That was one of her maladies — *nostalgia*, as medicine calls it; the other was weariness and exhaustion from daily combats with malice. She saw that everybody hated her, and thirsted for her blood; nay, many kind-hearted creatures that would have pitied her profoundly, as regarded all political charges, had their natural feelings warped by the belief that she had dealings with fiendish powers. She knew she was to die; that was *not* the misery: the misery was, that this consummation could not be reached without so much intermediate strife, as if she were contending for some chance (where chance was none) of happiness, or were dreaming for a moment of escaping the inevitable. Why, then, *did* she contend? Knowing that she would reap nothing from answering her persecutors, why did she not retire by silence from the superfluous contest? It was because her quick and eager loyalty to truth would not suffer her to see it darkened by frauds, which *she* could expose, but others, even of candid listeners, perhaps could not; it was through that imperishable grandeur of soul, which taught her to submit meekly and without a struggle to her punishment, but taught her *not* to submit — no, not for a moment — to calumny as to facts, or to misconstruction as to motives. Besides, there were secretaries all around the court taking down her words. That was meant for no good to *her*. But the end does not always correspond to the meaning. And Joanna might say to herself — these words that will be used against me to-morrow and the next day, perhaps in some nobler generation may rise again for my justification. Yes, Joanna, they *are* rising even now in Paris, and for more than justification.

Woman, sister — there are some things which you do not execute as well as your brother, man ; no, nor ever will. Pardon me, if I doubt whether you will ever produce a great poet from your choirs, or a Mozart, or a Phidias, or a Michael Angelo, or a great philosopher, or a great scholar. By which last is meant — not one who depends simply on an infinite memory, but also on an infinite and electrical power of combination ; bringing together from the four winds, like the angel of the resurrection, what else were dust from dead men's bones, into the unity of breathing life. If you *can* create yourselves into any of these great creators, why have you not ?

Yet, sister woman, though I cannot consent to find a Mozart or a Michael Angelo in your sex, cheerfully, and with the love that burns in depths of admiration, I acknowledge that you can do one thing as well as the best of us men — a greater thing than even Milton is known to have done, or Michael Angelo — you can die grandly, and as goddesses would die, were goddesses mortal. If any distant worlds (which *may* be the case) are so far ahead of us Tellurians in optical resources, as to see distinctly through their telescopes all that we do on earth, what is the grandest sight to which we ever treat them ? St. Peter's at Rome, do you fancy, on Easter Sunday, or Luxor, or perhaps the Himalayas ? Oh, no ! my friend : suggest something better ; these are baubles to *them* ; they see in other worlds, in their own, far better toys of the same kind. These, take my word for it, are nothing. Do you give it up ? The finest thing, then, we have to show *them*, is a scaffold on the morning of execution. I assure you there is

a strong muster in those far telescopic worlds, on any such morning, of those who happen to find themselves occupying the right hemisphere for a peep at *us*. How, then, if it be announced in some such telescopic world by those who make a livelihood of catching glimpses at our newspapers, whose language they have long since deciphered, that the poor victim in the morning's sacrifice is a woman? How, if it be published in that distant world, that the sufferer wears upon her head, in the eyes of many, the garlands of martyrdom? How, if it should be some Marie Antoinette, the widowed queen, coming forward on the scaffold, and presenting to the morning air her head turned gray by sorrow, daughter of Cæsars kneeling down humbly to kiss the guillotine, as one that worships death? How, if it were the noble Charlotte Corday, that in the bloom of youth, that with the loveliest of persons, that with homage waiting upon her smiles wherever she turned her face to scatter them — homage that followed those smiles as surely as the carols of birds, after showers in spring, follow the reappearing sun and the racing of sunbeams over the hills — yet thought all these things cheaper than the dust upon her sandals, in comparison of deliverance from hell for her dear suffering France! Ah! these were spectacles indeed for those sympathizing people in distant worlds; and some, perhaps would suffer a sort of martyrdom themselves, because they could not testify their wrath, could not bear witness to the strength of love and to the fury of hatred that burned within them at such scenes; could not gather into golden urns some of that glorious dust which rested in the catacombs of earth.

On the Wednesday after Trinity Sunday in 1431, being then about nineteen years of age, the maid of Arc underwent her martyrdom. She was conducted before mid-day, guarded by eight hundred spearmen, to a platform of prodigious height, constructed of wooden billets supported by occasional walls of lath and plaster, and traversed by hollow spaces in every direction for the creation of air-currents. The pile "struck terror," says M. Michelet, "by its height;" and, as usual, the English purpose in this is viewed as one of pure malignity. But there are two ways of explaining all that. It is probable that the purpose was merciful.

The circumstantial incidents of the execution, unless with more space than I can now command, I should be unwilling to relate. I should fear to injure, by imperfect report, a martyrdom which to myself appears so unspeakably grand. Yet for a purpose, pointing not at Joanna, but at M. Michelet — viz., to convince him that an Englishman is capable of thinking more highly of *La Pucelle* than even her admiring countrymen, I shall, in parting, allude to one or two traits in Joanna's demeanor on the scaffold, and to one or two in that of the bystanders, which authorize me in questioning an opinion of his upon this martyr's firmness. The reader ought to be reminded that Joanna D'Arc was subjected to an unusually unfair trial of opinion. Any of the elder Christian martyrs had not much to fear of *personal* rancor. The martyr was chiefly regarded as the enemy of Cæsar; at times, also, where any knowledge of the Christian faith and morals existed, with the enmity that arises spontaneously in the worldly against the spiritual. But the martyr, though disloyal, was not

supposed to be, therefore, anti-national ; and still less was *individually* hateful. What was hated (if anything) belonged to his class, not to himself separately. Now, Joanna, if hated at all, was hated personally, and in Rouen on national grounds. Hence there would be a certainty of calumny arising against *her*, such as would not affect martyrs in general. That being the case, it would follow of necessity that some people would impute to her a willingness to recant. No innocence could escape *that*. Now, had she really testified this willingness on the scaffold, it would have argued nothing at all but the weakness of a genial nature shrinking from the instant approach of torment. And those will often pity that weakness most, who, in their own persons, would yield to it least. Meantime, there never was a calumny uttered that drew less support from the recorded circumstances. It rests upon no *positive* testimony, and it has a weight of contradicting testimony to stem. And yet, strange to say, M. Michelet, who at times seems to admire the Maid of Arc as much as I do, is the one sole writer amongst her *friends* who lends some countenance to this odious slander. His words are, that, if she did not utter this word *recant* with her lips, she uttered it in her heart. “Whether she *said* the word is uncertain ; but I affirm that she *thought* it.”

Now, I affirm that she did not ; not in any sense of the word “*thought*” applicable to the case. Here is France calumniating *La Pucelle* : here is England defending her. M. Michelet can only mean that, on *à priori* principles, every woman must be liable to such a weakness : that Joanna was a woman ; *ergo*, that she was liable to such a weakness. That is, he only supposes

her to have uttered the word by an argument which presumes it impossible for anybody to have done otherwise. I, on the contrary, throw the *onus* of the argument not on presumable tendencies of nature, but on the known facts of that morning's execution, as recorded by multitudes. What else, I demand, than mere weight of metal, absolute nobility of deportment, broke the vast line of battle then arrayed against her? What else but her meek, saintly demeanor won from the enemies, that till now had believed her a witch, tears of rapturous admiration? "Ten thousand men," says M. Michelet himself, "ten thousand men wept;" and of these ten thousand the majority were political enemies knitted together by cords of superstition. What else was it but her constancy, united with her angelic gentleness, that drove the fanatic English soldier — who had sworn to throw a faggot on her scaffold, as *his* tribute of abhorrence, that *did* so, that fulfilled his vow — suddenly to turn away a penitent for life, saying everywhere that he had seen a dove rising upon wings to heaven from the ashes where she had stood? What else drove the executioner to kneel at every shrine for pardon to *his* share in the tragedy! And if all this were insufficient, then I cite the closing act of her life, as valid on her behalf, were all other testimonies against her. The executioner had been directed to apply his torch from below. He did so. The fiery smoke rose upwards in billowing volumes. A Dominican monk was then standing almost at her side. Wrapped up in his sublime office, he saw not the danger, but still persisted in his prayers. Even then, when the last enemy was racing up the fiery stairs to seize her, even at that moment did this

noblest of girls think only for *him*, the one friend that would not forsake her, and not for herself; bidding him with her last breath to care for his own preservation, but to leave *her* to God. That girl, whose latest breath ascended in this sublime expression of self-oblivion, did not utter the word *recant* either with her lips or in her heart. No; she did not, though one should rise from the dead to swear it.

* * * * *

Bishop of Beauvais! thy victim died in fire upon a scaffold — thou upon a down bed. But for the departing minutes of life, both are oftentimes alike. At the farewell crisis, when the gates of death are opening, and flesh is resting from its struggles, oftentimes the tortured and torturer have the same truce from carnal torment; both sink together into sleep; together both, sometimes, kindle into dreams. When the mortal mists were gathering fast upon you two, bishop and shepherd girl — when the pavilions of life were closing up their shadowy curtains about you — let us try, through the gigantic glooms, to decipher the flying features of your separate visions.

The shepherd girl that had delivered France — she, from her dungeon, she, from her baiting at the stake, she, from her duel with fire, as she entered her last dream — saw Domrémy, saw the fountain of Domrémy, saw the pomp of forests in which her childhood had wandered. That Easter festival, which man had denied to her languishing heart — that resurrection of spring-time, which the darkness of dungeons had intercepted from *her*, hungering after the glorious liberty of forests — were by God given back into her hands,

as jewels that had been stolen from her by robbers. With those, perhaps (for the minutes of dreams can stretch into ages), was given back to her by God the bliss of childhood. By special privilege, for *her* might be created, in this farewell dream, a second childhood, innocent as the first; but not, like *that*, sad with the gloom of a fearful mission in the rear. The mission had now been fulfilled. The storm was weathered, the skirts even of that mighty storm were drawing off. The blood that she was to reckon for had been exacted; the tears that she was to shed in secret had been paid to the last. The hatred to herself in all eyes had been faced steadily, had been suffered, had been survived. And in her last fight upon the scaffold she had triumphed gloriously; victoriously she had tasted the stings of death. For all, except this comfort from her farewell dream, she had died — died, amidst the tears of ten thousand enemies — died, amidst the drums and trumpets of armies — died, amidst peals redoubling upon peals, volleys upon volleys, from the saluting clarions of martyrs.

Bishop of Beauvais! because the guilt-burdened man is in dreams haunted and waylaid by the most frightful of his crimes, and because upon that fluctuating mirror — rising (like the mocking mirrors of *mirage* in Arabian deserts) from the fens of death — most of all are reflected the sweet countenances which the man has laid in ruins; therefore I know, bishop, that you also, entering your final dream, saw Domrémy. That fountain, of which the witnesses spoke so much, showed itself to your eyes in pure morning dews: but neither dews, nor the holy dawn, could cleanse away the bright

spots of innocent blood upon its surface. By the fountain, bishop, you saw a woman seated, that hid her face. But as *you* draw near, the woman raises her wasted features. Would Domrémy know them again for the features of her child? Ah, but *you* know them, bishop, well! Oh, mercy! what a groan was *that* which the servants, waiting outside the bishop's dream at his bedside, heard from his laboring heart, as at this moment he turned away from the fountain and the woman, seeking rest in the forests afar off. Yet not *so* to escape the woman, whom once again he must behold before he dies. In the forests to which he prays for pity, will he find a respite? What a tumult, what a gathering of feet is there! In glades, where only wild deer should run, armies and nations are assembling; towering in the fluctuating crowd are phantoms that belong to departed hours. There is the great English Prince, Regent of France. There is my Lord of Winchester, the princely cardinal, that died and made no sign. There is the Bishop of Beauvais, clinging to the shelter of thickets. What building is that which hands so rapid are raising? Is it a martyr's scaffold? Will they burn the child of Domrémy a second time? No: it is a tribunal that rises to the clouds; and two nations stand around it, waiting for a trial. Shall my Lord of Beauvais sit again upon the judgment-seat, and again number the hours for the innocent? Ah! no: he is the prisoner at the bar. Already all is waiting: the mighty audience is gathered, the Court is hurrying to their seats, the witnesses are arrayed, the trumpets are sounding, the judge is taking his place. Oh! but this is sudden. My lord, have you no counsel? "Coun-

sel I have none : in heaven above, or on earth beneath, counsellor there is none now that would take a brief from *me* : all are silent." Is it, indeed, come to this ? Alas the time is short, the tumult is wondrous, the crowd stretches away into infinity, but yet I will search in it for somebody to take your brief : I know of somebody that will be your counsel. Who is this that cometh from Domrémy ? Who is she in bloody coronation robes from Rheims ? Who is she that cometh with blackened flesh from walking the furnaces of Rouen ? This is she, the shepherd girl, counsellor that had none for herself, whom I choose, bishop, for yours. She it is, I engage, that shall take my lord's brief. She it is, bishop, that would plead for you : yes, bishop, **SHE** — when heaven and earth are silent.

THE PALIMPSEST.

You know perhaps, masculine reader, better than I can tell you, what is a *Palimpsest*. Possibly, you have one in your own library. But yet, for the sake of others who may *not* know, or may have forgotten, suffer me to explain it here, lest any female reader, who honors these papers with her notice, should tax me with explaining it once too seldom; which would be worse to bear than a simultaneous complaint from twelve proud men, that I had explained it three times too often. You therefore, fair reader, understand, that for *your* accommodation exclusively, I explain the meaning of this word. It is Greek; and our sex enjoys the office and privilege of standing counsel to yours, in all questions of Greek. We are, under favor, perpetual and hereditary dragomans to you. So that if, by accident you know the meaning of a Greek word, yet by courtesy to us, your counsel learned in that matter, you will always seem *not* to know it.

A palimpsest, then, is a membrane or roll cleansed of its manuscript by reiterated successions.

What was the reason that the Greeks and the Romans had not the advantage of printed books? The answer will be, from ninety-nine persons in a hundred, — Because the mystery of printing was not then discovered. But this is altogether a mistake. The secret of printing must have been discovered many thousands of times before it was used, or *could* be used. The inventive

powers of man are divine ; and also his stupidity is divine, as Cowper so playfully illustrates in the slow development of the *sofa* through successive generations of immortal dulness. It took centuries of blockheads to raise a joint stool into a chair ; and it required something like a miracle of genius, in the estimate of elder generations, to reveal the possibility of lengthening a chair into a *chaise-longue*, or a sofa. Yes, these were inventions that cost mighty throes of intellectual power. But still, as respects printing, and admirable as is the stupidity of man, it was really not quite equal to the task of evading an object which stared him in the face with so broad a gaze. It did not require an Athenian intellect to read the main secret of printing in many scores of processes which the ordinary uses of life were *daily* repeating. To say nothing of analogous artifices amongst various mechanic artisans, all that is essential in printing must have been known to every nation that struck coins and medals. Not, therefore, any want of a printing art, — that is, of an art for multiplying impressions, — but the want of a cheap material for *receiving* such impressions, was the obstacle to an introduction of printed books, even as early as Pisistratus. The ancients *did* apply printing to records of silver and gold ; to marble, and many other substances cheaper than gold and silver, they did *not*, since each monument required a *separate* effort of inscription. Simply this defect it was of a cheap material for receiving impresses, which froze in its very fountains the early resources of printing.

Some twenty years ago, this view of the case was luminously expounded by Dr. Whateley, the present

Archbishop of Dublin, and with the merit, I believe, of having first suggested it. Since then, this theory has received indirect confirmation. Now, out of that original scarcity affecting all materials proper for durable books, which continued up to times comparatively modern, grew the opening for palimpsests. Naturally, when once a roll of parchment or of vellum had done its office, by propagating through a series of generations what once had possessed an interest for *them*, but which, under changes of opinion or of taste, had faded to their feelings or had become obsolete for their undertakings, the whole *membrana* or vellum skin, the two-fold product of human skill, costly material, and costly freight of thought, which it carried, drooped in value concurrently — supposing that each were inalienably associated to the other. Once it had been the impress of a human mind which stamped its value upon the vellum ; the vellum, though costly, had contributed but a secondary element of value to the total result. At length, however, this relation between the vehicle and its freight has gradually been undermined. The vellum, from having been the setting of the jewel, has risen at length to be the jewel itself ; and the burden of thought, from having given the chief value to the vellum, has now become the chief obstacle to its value ; nay, has totally extinguished its value, unless it can be dissociated from the connection. Yet, if this unlinking *can* be effected, then, fast as the inscription upon the membrane is sinking into rubbish, the membrane itself is reviving in its separate importance ; and, from bearing a ministerial value, the vellum has come at last to absorb the whole value.

Hence the importance for our ancestors that the separation *should* be effected. Hence it arose in the middle ages, as a considerable object for chemistry, to discharge the writing from the roll, and thus to make it available for a new succession of thoughts. The soil, if cleansed from what once had been hot-house plants, but now were held to be weeds, would be ready to receive a fresh and more appropriate crop. In that object the monkish chemist succeeded; but after a fashion which seems almost incredible, — incredible not as regards the extent of their success, but as regards the delicacy of restraints under which it moved, — so equally adjusted was their success to the immediate interests of that period, and to the reversionary objects of our own. They did the thing; but was not so radically as to prevent us, their posterity, from *undoing* it. They expelled the writing sufficiently to leave a field for the new manuscript, and yet not sufficiently to make the traces of the elder manuscript irrecoverable for us. Could magic, could Hermes Trismegistus, have done more? What would you think, fair reader, of a problem such as this, — to write a book which should be sense for your own generation, nonsense for the next, should revive into sense for the next after that, but again become nonsense for the fourth; and so on by alternate successions, sinking into night or blazing into day, like the Sicilian river Arethusa, and the English river Mole; or like the undulating motions of a flattened stone which children cause to skim the breast of a river, now diving below the water, now grazing its surface, sinking heavily into darkness, rising buoyantly into light, through a long vista of alternations? Such

a problem, you say, is impossible. But really it is a problem not harder apparently than — to bid a generation kill, but so that a subsequent generation may call back into life ; bury, but so that posterity may command to rise again. Yet *that* was what the rude chemistry of past ages effected when coming into combination with the reâction from the more refined chemistry of our own. Had *they* been better chemists, had *we* been worse, the mixed result, namely, that, dying for *them*, the flower should revive for *us*, could not have been effected. They did the thing proposed to them : they did it effectually, for they founded upon it all that was wanted : and yet ineffectually, since we unravelled their work ; effacing all above which they had superscribed ; restoring all below which they had effaced.

Here, for instance, is a parchment which contained some Grecian tragedy, the Agamemnon of Æschylus, or the Phœnissæ of Euripides. This had possessed a value almost inappreciable in the eyes of accomplished scholars, continually growing rarer through generations. But four centuries are gone by since the destruction of the Western Empire. Christianity, with towering grandeurs of another class, has founded a different empire ; and some bigoted, yet perhaps holy monk, has washed away (as he persuades himself) the heathen's tragedy, replacing it with a monastic legend ; which legend is disfigured with fables in its incidents, and yet in a higher sense is true, because interwoven with Christian morals, and with the sublimest of Christian revelations. Three, four, five centuries more, find man still devout as ever ; but the language has become obsolete, and even for Christian devotion a new era

has arisen, throwing it into the channel of crusading zeal or of chivalrous enthusiasm. The *membrana* is wanted now for a knightly romance—for “my Cid,” or Cœur de Lion; for Sir Tristrem, or Lybæus Disconus. In this way, by means of the imperfect chemistry known to the mediæval period, the same roll has served as a conservatory for three separate generations of flowers and fruits, all perfectly different, and yet all specially adapted to the wants of the successive possessors. The Greek tragedy, the monkish legend, the knightly romance, each has ruled its own period. One harvest after another has been gathered into the garner of man through ages far apart. And the same hydraulic machinery has distributed, through the same marble fountains, water, milk, or wine, according to the habits and training of the generations that came to quench their thirst.

Such were the achievements of rude monastic chemistry. But the more elaborate chemistry of our own days has reversed all these motions of our simple ancestors, which results in every stage that to *them* would have realized the most fantastic amongst the promises of thaumaturgy. Insolent vaunt of Paracelsus, that he would restore the original rose or violet out of the ashes settling from its combustion—that is now rivalled in this modern achievement. The traces of each successive handwriting, regularly effaced, as had been imagined, have, in the inverse order, been regularly called back: the footsteps of the game pursued, wolf or stag, in each several chase, have been unlinked, and hunted back through all their doubles; and, as the chorus of the Athenian stage unwove through the antistrophe

every step that had been mystically woven through the strophe, so by our modern conjurations of science, secrets of ages remote from each other have been exorcised* from the accumulated shadows of centuries. Chemistry, a witch as potent as the Erichtho of Lucanto (*Pharsalia*, lib. vi. or vii.), has extorted by her tortments, from the dust and ashes of forgotten centuries, the secrets of a life extinct for the general eye, but still glowing in the embers. Even the fable of the Phoenix, that secular bird, who propagated his solitary existence, and his solitary births, along the line of centuries, through eternal relays of funeral mists, is but a type of what we have done with Palimpsests. We have backed upon each phoenix in the long *regressus*, and forced him to expose his ancestral phoenix, sleeping in the ashes below his own ashes. Our good old forefathers would have been aghast at our sorceries; and, if they speculated on the propriety of burning Dr. Faustus, *us* they would have burned by acclamation. Trial there would have been none; and they could not otherwise have satisfied their horror of the brazen profligacy marking our modern magic, than by ploughing up the houses of all who had been parties to it, and sowing the ground with salt.

Fancy not, reader, that this tumult of images, illustrative or allusive, moves under any impulse or purpose of mirth. It is but the coruscation of a restless understanding, often made ten times more so by irri-

* Some readers may be apt to suppose, from all English experience, that the word *exorcise* means properly banishment to the shades. Not so. Citation *from* the shades, or sometimes the torturing coercion of mystic adjurations, is more truly the primary sense.

tation of the nerves, such as you will first learn to comprehend (its *how* and its *why*) some stage or two ahead. The image, the memorial, the record, which for me is derived from a palimpsest, as to one great fact in our human being, and which immediately I will show you, is but too repellent of laughter; or, even if laughter *had* been possible, it would have been such laughter as oftentimes is thrown off from the fields of ocean,* laughter that hides, or that seems to evade mustering tumult; foam-bells that weave garlands of phosphoric radiance for one moment round the eddies of gleaming abysses; mimicries of earthborn flowers that for the eye raise phantoms of gayety, as oftentimes for the ear they raise the echoes of fugitive laughter, mixing with the ravings and choir-voices of an angry sea.

What else than a natural and mighty palimpsest is the human brain? Such a palimpsest is my brain; such a palimpsest, oh reader! is yours. Everlasting layers of ideas, images, feelings, have fallen upon your brain softly as light. Each succession has seemed to bury all that went before. And yet, in reality, not one has been extinguished. And if, in the vellum palimpsest, lying amongst the other *diplomata* of human archives

* “*Laughter from the fields of ocean.*” — Many readers will recall, though, at the moment of writing, my own thoughts did *not* recall, the well-known passage in the Prometheus —

——ποντιων τε κυματων

Ανριθμον γελασηα.

“O multitudinous laughter of the ocean billows!” It is not clear whether Æschylus contemplated the laughter as addressing the ear or the eye.

or libraries, there is anything fantastic or which moves to laughter, as oftentimes there is in the grotesque collisions of those successive themes, having no natural connection, which by pure accident have consecutively occupied the roll, yet, in our own heaven-created palimpsest, the deep memorial palimpsest of the brain, there are not and cannot be such incoherencies. The fleeting accidents of a man's life, and its external shows, may indeed be irrelate and incongruous ; but the organizing principles which fuse into harmony, and gather about fixed predetermined centres, whatever heterogeneous elements life may have accumulated from without, will not permit the grandeur of human unity greatly to be violated, or its ultimate repose to be troubled, in the retrospect from dying moments, or from other great convulsions.

Such a convulsion is the struggle of gradual suffocation, as in drowning ; and, in the original *Opium Confessions*, I mentioned a case of that nature communicated to me by a lady from her own childish experience. The lady is still living, though now of unusually great age ; and I may mention that amongst her faults never was numbered any levity of principle, or carelessness of the most scrupulous veracity ; but, on the contrary, such faults as arise from austerity, too harsh, perhaps, and gloomy, indulgent neither to others nor herself. And, at the time of relating this incident, when already very old, she had become religious to asceticism. According to my present belief, she had completed her ninth year, when, playing by the side of a solitary brook, she fell into one of its deepest pools. Eventually, but after what lapse of time nobody ever

knew, she was saved from death by a farmer, who, riding in some distant lane, had seen her rise to the surface ; but not until she had descended within the abyss of death, and looked into its secrets, as far, perhaps, as ever human eye *can* have looked that had permission to return. At a certain stage of this descent, a blow seemed to strike her, phosphoric radiance sprang forth from her eyeballs ; and immediately a mighty theatre expanded within her brain. In a moment, in the twinkling of an eye, every act, every design of her past life, lived again, arraying themselves not as a succession, but as parts of a coëxistence. Such a light fell upon the whole path of her life backwards into the shades of infancy, as the light, perhaps, which wrapt the destined Apostle on his road to Damascus. Yet that light blinded for a season ; but hers poured celestial vision upon the brain, so that her consciousness became omnipresent at one moment to every feature in the infinite review.

This anecdote was treated sceptically at the time by some critics. But, besides that it has since been confirmed by other experience essentially the same, reported by other parties in the same circumstances, who had never heard of each other, the true point for astonishment is not the *simultaneity* of arrangement under which the past events of life, though in fact successive, had formed their dread line of revelation. This was but a secondary phenomenon ; the deeper lay in the resurrection itself, and the possibility of resurrection, for what had so long slept in the dust. A pall, deep as oblivion, had been thrown by life over every trace of these experiences ; and yet suddenly, at a silent com-

mand, at the signal of a blazing rocket sent up from the brain, the pall draws up, and the whole depths of the theatre are exposed. Here was the greater mystery : now this mystery is liable to no doubt ; for it is repeated, and ten thousand times repeated, by opium, for those who are its martyrs.

Yes, reader, countless are the mysterious hand-writings of grief or joy which have inscribed themselves successively upon the palimpsest of your brain ; and, like the annual leaves of aboriginal forests, or the undissolving snows on the Himalaya, or light falling upon light, the endless strata have covered up each other in forgetfulness. But by the hour of death, but by fever, but by the searchings of opium, all these can revive in strength. They are not dead, but sleeping. In the illustration imagined by myself, from the case of some individual palimpsest, the Grecian tragedy had seemed to be displaced, but was *not* displaced, by the monkish legend ; and the monkish legend had seemed to be displaced, but was *not* displaced, by the knightly romance. In some potent convulsion of the system, all wheels back into its earliest elementary stage. The bewildering romance, light tarnished with darkness, the semi-fabulous legend, truth celestial mixed with human falsehoods, these fade even of themselves, as life advances. The romance has perished that the young man adored ; the legend has gone that deluded the boy ; but the deep, deep tragedies of infancy, as when the child's hands were unlinked forever from his mother's neck, or his lips forever from his sister's kisses, these remain lurking below all, and these lurk to the last.

CONVERSATION.

OUR remarks must of necessity be cursory here, so that they will not need or permit much preparation ; but one distinction, which is likely to strike on some minds, as to the two different purposes of conversation, ought to be noticed, since otherwise it will seem doubtful whether we have not confounded them ; or, secondly, if we have *not* confounded them, which of the two it is that our remarks contemplate. In speaking above of conversation, we have fixed our view on those uses of conversation which are ministerial to intellectual culture ; but, in relation to the majority of men, conversation is far less valuable as an organ of intellectual culture than of social enjoyment. For one man interested in conversation as a means of advancing his studies, there are fifty men whose interest in conversation points exclusively to convivial pleasure. This, as being a more extensive function of conversation, is so far the more dignified function ; whilst, on the other hand, such a purpose as direct mental improvement seems by its superior gravity to challenge the higher rank. Yet, in fact, even here the more general purpose of conversation takes precedency ; for, when dedicated to the objects of festal delight, conversation rises by its tendency to the rank of a fine art. It is true that not one man in a million rises to any distinction in this art ; nor, whatever France may conceit of herself, has any one nation,

amongst other nations, a real precedency in this art. The artists are rare indeed ; but still the art, as distinguished from the artist, may, by its difficulties, by the quality of its graces, and by the range of its possible brilliances, take as a *fine* art ; or, at all events, according to its powers of execution, it tends to that rank ; whereas the best order of conversation that is simply ministerial to a purpose of use, cannot pretend to a higher name than that of a *mechanic* art. But these distinctions, though they would form the grounds of a separate treatment in a regular treatise on conversation, may be practically neglected on this occasion, because the hints offered, by the generality of the terms in which they express themselves, may be applied indifferently to either class of conversation. The main diseases, indeed, which obstruct the healthy movement of conversation, recur everywhere ; and alike whether the object be pleasure or profit in the free interchange of thought, almost universally that free interchange is obstructed in the very same way, by the very same defect of any controlling principle for sustaining the general rights and interests of the company, and by the same vices of self-indulgent indolence, or of callous selfishness, or of insolent vanity, in the individual talkers.

Let us fall back on the recollections of our own experience. In the course of our life we have heard much of what was reputed to be the select conversation of the day, and we have heard many of those who figured at the moment as effective talkers ; yet in mere sincerity, and without a vestige of misanthropic retrospect, we must say, that never once has it happened to us to come away from any display of that nature without intense disap-

pointment ; and it always appeared to us that this failure (which soon ceased to be a *disappointment*) was inevitable by a necessity of the case. For here lay the stress of the difficulty ; almost all depends, in most trials of skill, upon the parity of those who are matched against each other. An ignorant person supposes that, to an able disputer, it must be an advantage to have a feeble opponent ; whereas, on the contrary, it is ruin to him ; for he cannot display his own powers but through something of a corresponding power in the resistance of his antagonist. A brilliant fencer is lost and confounded in playing with a novice ; and the same thing takes place in playing at ball, or battledore, or in dancing, where a powerless partner does not enable you to shine the more, but reduces you to mere helplessness, and takes the wind altogether out of your sails. Now, if by some rare good luck the great talker — the protagonist — of the evening has been provided with a commensurate second, it is just possible that something like a brilliant “ passage of arms ” may be the result, though much, even in that case, will depend on the chances of the moment for furnishing a fortunate theme ; and even then, amongst the superior part of the company, a feeling of deep vulgarity and of mountebank display is inseparable from such an ostentatious duel of wit. On the other hand, supposing your great talker to be received like any other visitor, and turned loose upon the company, then he must do one of two things ; either he will talk upon *outré* subjects specially tabooed to his own private use, in which case the great man has the air of a quack-doctor addressing a mob from a street stage ; or else he will talk like ordinary people upon

popular topics; in which case the company, out of natural politeness, that they may not seem to be staring at him as a lion, will hasten to meet him in the same style; the conversation will become general; the great man will seem reasonable and well-bred; but, at the same time, we grieve to say it, the great man will have been extinguished by being drawn off from his exclusive ground. The dilemma, in short, is this: if the great talker attempts the plan of showing off by firing cannon shot when everybody else is contented with musketry, then undoubtedly he produces an impression, but at the expense of insulating himself from the sympathies of the company, and standing aloof as a sort of monster hired to play tricks of funambulism for the night. Yet again, if he contents himself with a musket like other people, then for *us*, from whom he modestly hides his talent under a bushel, in what respect is he different from the man who *has* no such talent?

“If she be not fair to me,
What care I how fair she be?”

The reader, therefore, may take it upon the *à priori* logic of this dilemma, or upon the evidence of our own experience, that all reputation for brilliant talking is a visionary thing, and rests upon a sheer impossibility, namely, upon such a histrionic performance in a state of insulation from the rest of the company as could not be effected, even for a single time, without a rare and difficult collusion, and could not, even for that single time, be endurable to a man of delicate and honorable sensibilities.

Yet surely Coleridge *had* such a reputation, and without needing any collusion at all; for Coleridge,

unless he could have all the talk, would have none. But then this was not conversation ; it was not *colloquium*, or talking *with* the company, but *alloquium*, or talking *to* the company. As Madame de Staël observed, Coleridge talked, and *could* talk, only by monologue. Such a mode of systematic trespass upon the conversational rights of a whole party, gathered together under pretence of amusement, is fatal to every purpose of social intercourse, whether that purpose be connected with direct use and the service of the intellect, or with the general graces and amenities of life. The result is the same, under whatever impulse such an outrage is practised ; but the impulse is not always the same ; it varies ; and so far the criminal intention varies. In some people this gross excess takes its rise in pure arrogance. They are fully aware of their own intrusion upon the general privileges of the company ; they are aware of the temper in which it is likely to be received ; but they persist wilfully in the wrong, as a sort of homage levied compulsorily upon those who may wish to resist it, but hardly *can* do so without a violent interruption, wearing the same shape of indecorum as that which they resent. In most people, however, it is not arrogance which prompts this capital offence against social rights, but a blind selfishness, yielding passively to its own instincts, without being distinctly aware of the degree in which this self-indulgence trespasses on the rights of others. We see the same temper illustrated at times in travelling ; a brutal person, as we are disposed at first to pronounce him, but more frequently one who yields unconsciously to a lethargy of selfishness, plants himself at the public

fireplace, so as to exclude his fellow-travellers from all but a fraction of the warmth. Yet he does not do this in a spirit of wilful aggression upon others; he has but a glimmering suspicion of the odious shape which his own act assumes to others, for the luxurious torpor of self-indulgence has extended its mists to the energy and clearness of his perceptions. Meantime, Coleridge's habit of soliloquizing through a whole evening of four or five hours had its origin neither in arrogance nor in absolute selfishness. The fact was that he *could* not talk unless he were uninterrupted, and unless he were able to count upon this concession from the company. It was a silent contract between him and his hearers, that nobody should speak but himself. If any man objected to this arrangement, why did he come? For the custom of the place, the *lex loci*, being notorious, by coming at all he was understood to profess his allegiance to the autocrat who presided. It was not, therefore, by an insolent usurpation that Coleridge persisted in monology through his whole life, but in virtue of a concession from the kindness and respect of his friends. You could not be angry with him for using his privilege, for it was a privilege conferred by others, and a privilege which he was ready to resign as soon as any man demurred to it. But though reconciled to it by these considerations, and by the ability with which he used it, you could not but feel that it worked ill for all parties. Himself it tempted oftentimes into pure garrulity of egotism, and the listeners it reduced to a state of debilitated sympathy or of absolute torpor. Prevented by the custom from putting questions, from proposing doubts, from asking for explanations, react-

ing by no mode of mental activity, and condemned also to the mental distress of hearing opinions or doctrines stream past them by flights which they must not arrest for a moment, so as even to take a note of them, and which yet they could not often understand, or, seeming to understand, could not always approve, the audience sank at times into a listless condition of inanimate vacuity. To be acted upon forever, but never to react, is fatal to the very powers by which sympathy must grow, or by which intelligent admiration can be evoked. For his own sake, it was Coleridge's interest to have forced his hearers into the active commerce of question and answer, of objection and demur. Not otherwise was it possible that even the attention could be kept from drooping, or the coherency and dependency of the arguments be forced into light.

The French rarely make a mistake of this nature. The graceful levity of the nation could not easily err in this direction, nor tolerate such delirium in the greatest of men. Not the gay temperament only of the French people, but the particular qualities of the French language, (which however poor for the higher purposes of passion) is rich beyond all others for purposes of social intercourse, prompt them to rapid and vivacious exchange of thought. Tediousness, therefore, above all other vices, finds no countenance or indulgence amongst the French, excepting always in two memorable cases, namely, first, the case of tragic dialogue on the stage, which is privileged to be tedious by usage and tradition ; and, secondly, the case (authorized by the best usages in living society) of narrators or *raconteurs*. This is a shocking anomaly in the code of French good taste as

applied to conversation. Of all the bores whom man in his folly hesitates to hang, and heaven in its mysterious wisdom suffers to propagate their species, the most insufferable is the teller of "good stories," — a nuisance that should be put down by cudgelling, by submersion in horse-ponds, or any mode of abatement, as summarily as men would combine to suffocate a vampyre or a mad dog. This case excepted, however, the French have the keenest possible sense of all that is odious and all that is ludicrous in prosing, and universally have a horror of *des longuers*. It is not strange, therefore, that Madame de Staël noticed little as extraordinary in Coleridge beyond this one capital monstrosity of unlimited soliloquy, that being a peculiarity which she never could have witnessed in France; and, considering the burnish of her French tastes in all that concerned colloquial characteristics, it is creditable to her forbearance that she noticed even this rather as a memorable fact than as the inhuman fault which it was. On the other hand, Coleridge was not so forbearing as regarded the brilliant French lady. He spoke of her to ourselves as a very frivolous person, and in short summary terms that disdained to linger upon a subject so inconsiderable. It is remarkable that Goethe and Schiller both conversed with Madame de Staël, like Coleridge, and both spoke of her afterwards in the same disparaging terms as Coleridge. But it is equally remarkable that Baron *William Humboldt*, who was personally acquainted with all the four parties, — Madame de Staël, Goethe, Schiller, and Coleridge, — gave it as his opinion in (letters subsequently published) that the lady had been calumniated through a very ignoble cause, namely, mere ignorance

of the French language, or, at least, non-familiarity with the fluencies of *oral* French. Neither Goethe nor Schiller, though well acquainted with written French, had any command of it for purposes of *rapid* conversation; and Humboldt supposes that mere spite at the trouble which they found in limping after the lady so as to catch one thought that she uttered, had been the true cause of their unfavorable sentence upon her. Not malice aforethought, so much as vindictive fury for the sufferings they had endured, accounted for their severity in the opinion of the diplomatic baron. He did not extend the same explanation to Coleridge's case, because, though even then in habits of intercourse with Coleridge, he had not heard of *his* interview with the lady, nor of the results from that interview; else what was true of the two German wits was true *à fortiori* of Coleridge; the Germans at least *read* French and talked it slowly, and occasionally understood it when talked by others. But Coleridge did none of these things. We are all of us well aware that Madame de Staël was *not* a trifler; nay, that she gave utterance at times to truths as worthy to be held oracular as any that were uttered by the three inspired wits — all philosophers, and bound to truth — but all poets, and privileged to be wayward. This we may collect from these anecdotes, that people accustomed to colloquial despotism, and who wield a sceptre within a circle of their own, are no longer capable of impartial judgments, and do not accommodate themselves with patience, or even with justice, to the pretensions of rivals; and were it only for this result of conversational tyranny, it calls clamorously for extinction by some combined action upon the part of society.

Is such a combination on the part of society possible as a sustained effort? We imagine that it is in these times, and will be no more so in the times which are coming. Formerly the social meetings of men and women, except only in capital cities, were few; and even in such cities the infusion of female influence was not broad and powerful enough for the correction of those great aberrations from just ideals which disfigured social intercourse. But great changes are proceeding; were it only by the vast revolution in our *means* of intercourse, laying open every village to the contagion of social temptations, the world of western Europe is tending more and more to a mode of living in public. Under such a law of life, conversation becomes a vital interest of every hour, that can no more suffer interruption from individual caprice or arrogance than the animal process of respiration from transient disturbances of health. Once, when travelling was rare, there was no fixed law for the usages of public rooms in inns or coffee-houses; the courtesy of individuals was the tenure by which men held their rights. If a morose person detained the newspaper for hours, there was no remedy. At present, according to the circumstances of the case there are strict regulations, which secure to each individual his own share of the common rights.

A corresponding change will gradually take place in the usages which regulate conversation. It will come to be considered an infringement of the general rights for any man to detain the conversation, or arrest its movement, for more than a short space of time, which gradually will be more and more defined. This one curtailment of arrogant pretensions will lead to

others. Egotism will no longer freeze the openings to intellectual discussions ; and conversation will then become, what it never *has* been before, a powerful ally of education, and generally of self-culturé. The main diseases that besiege conversation at present are — 1st. The want of *timing*. Those who are not recalled, by a sense of courtesy and equity, to the continual remembrance that, in appropriating too large a share of the conversation, they are committing a fraud upon their companions, are beyond all control of monitory hints or of reproof, which does not take a direct and open shape of personal remonstrance ; but this, where the purpose of the assembly is festive and convivial, bears too harsh an expression for most people's feelings. That objection, however, would not apply to any mode of admonition that was universally established. A public memento carries with it no personality. For instance, in the Roman law-courts, no advocate complained of the *clepsydra*, or water timepiece, which regulated the duration of his pleadings. Now, such a contrivance would not be impracticable at an after-dinner talk. To invert the *clepsydra*, when all the water had run out, would be an act open to any one of the guests, and liable to no misconstruction, when this check was generally applied, and understood to be a simple expression of public defence, not of private rudeness or personality. The *clepsydra* ought to be filled with some brilliantly-colored fluid, to be placed in the centre of the table, and with the capacity, at the very most, of the little minute-glasses used for regulating the boiling of eggs. It would obviously be insupportably tedious to turn the glass every two or three

minutes ; but to do so occasionally would avail as a sufficient memento to the company. 2d. Conversation suffers from the want of some discretional power lodged in an individual for controlling its movements. Very often it sinks into flats of insipidity through mere accident. Some trifle has turned its current upon ground where few of the company have anything to say — the commerce of thought languishes ; and the consciousness that it *is* languishing about a narrow circle, “*unde pedem proferre pudor vetat*,” operates for the general refrigeration of the company. Now, the ancient Greeks had an officer appointed over every convivial meeting, whose functions applied to all cases of doubt or interruption that could threaten the genial harmony of the company. We also have such officers — presidents, vice-presidents, &c. ; and we need only to extend their powers, so that they may exercise over the movement of the conversation the beneficial influence of the Athenian *symposiarch*. At present the evil is, that conversation has no authorized originator ; it is servile to the accidents of the moment ; and generally these accidents are merely verbal. Some word or some name is dropped casually in the course of an illustration ; and *that* is allowed to suggest a topic, though neither interesting to the majority of the persons present, nor leading naturally into other collateral topics that are more so. Now, in such cases it will be the business of the *symposiarch* to restore the interest of the conversation, and to rekindle its animation, by recalling it from any tracks of dulness or sterility into which it may have rambled. The natural *excursiveness* of colloquial intercourse, its tendency to advance by subtle links of

association, is one of its advantages ; but mere *vagran-
cy* from passive acquiescence in the direction given to
it by chance or by any verbal accident, is amongst its
worst diseases. The business of the symposiarch will
be, to watch these morbid tendencies, which are not
the deviations of graceful freedom, but the distortions
of imbecility and collapse. His business it will also
be to derive occasions of discussion bearing a general
and permanent interest from the fleeting events of the
casual disputes of the day. His business again it will
be to bring back a subject that has been imperfectly
discussed, and has yielded but half of the interest which
it promises, under the interruption of any accident
which may have carried the thoughts of the party into
less attractive channels. Lastly, it should be an ex-
press office of education to form a particular style,
cleansed from *verbiage*, from elaborate parenthesis, and
from circumlocution, as the only style fitted for a pur-
pose which is one of pure enjoyment, and where every
moment used by the speaker is deducted from a public
stock.

Many other suggestions for the improvement of con-
versation might be brought forward within ampler
limits ; and especially for that class of conversation
which moves by discussion, a whole code of regulations
might be proposed, that would equally promote the in-
terests of the individual speakers and the public interests
of the truth involved in the question discussed. Mean-
time nobody is more aware than we are, that no style of
conversation is more essentially vulgar than that which
moves by disputation. This is the vice of the young
and the inexperienced, but especially of those amongst

them who are fresh from academic life. But discussion is not necessarily disputation; and the two orders of conversation — *that*, on the one hand, which contemplates an interest of knowledge, and of the self-developing intellect; *that*, on the other hand, which forms one and the widest amongst the gay embellishments of life — will always advance together. Whatever there may remain of illiberal in the first (for, according to the remark of Burke, there is always something illiberal in the severer aspects of study until balanced by the influence of social amenities), will correct itself, or will tend to correct itself, by the model held up in the second; and thus the great organ of social intercourse, by means of speech, which hitherto has done little for man, except through the channel of its ministrations to the direct *business* of daily necessities, will at length rise into a rivalry with books, and become fixed amongst the alliances of intellectual progress, not less than amongst the ornamental accomplishments of convivial life.

CRITIQUES AND REMINISCENCES.

SHAKSPEARE.

THE station of Shakspeare in literature, is now irrevocably settled, not so much (which happens in other cases) by a vast overbalance of favorable suffrages as by acclamation ; not so much by the *voices* of those who admire him up to the verge of idolatry, as by the *acts* of those who everywhere seek for his works among the primal necessities of life, demand them, and crave them as they do their daily bread ; not so much by eulogy openly proclaiming itself, as by the silent homage recorded in the endless multiplication of what he has bequeathed us ; not so much by his own compatriots, who, with regard to almost every other author, compose the total amount of his *effective* audience, as by the unanimous “all hail !” of intellectual Christendom ; finally, not by the hasty partisanship of his own generation, nor by the biased judgment of an age trained in the same modes of feeling and of thinking with himself, — but by the solemn award of generation succeeding to generation, of one age correcting the obliquities or peculiarities of another ; by the verdict of two hundred and thirty years, which have now elapsed since the very *latest* of his creations, or of two hundred and forty-seven years if we date from the earliest ; a verdict which has been continually revived and reopened, probed, searched, vexed by criticism in every spirit, from the most genial and intelligent, down to the most malignant and scurrilously hostile which feeble heads and

great ignorance suggest when coöperating with impure hearts and narrow sensibilities ; a verdict, in short, sustained, and countersigned by a longer series of writers, many of them eminent for wit or learning, than were ever before congregated upon any inquest relating to any author, be he who he might, ancient or modern, Pagan or Christian. It was a most witty saying with respect to a piratical and knavish publisher, who made a trade of insulting the memories of deceased authors by forged writings, that he was “ among the new terrors of death.” But in the gravest sense it may be affirmed of Shakspeare, that he is among the modern luxuries of life ; that life, in fact, is a new thing, and one more to be coveted, since Shakspeare has extended the domains of human consciousness, and pushed its dark frontiers into regions not so much as dimly described or even suspected before his time, far less illuminated (as now they are) by beauty and tropical luxuriance of life.

O, mighty poet ! Thy works are not as those of other men, simply and merely great works of art ; but are also like the phenomena of nature, like the sun and the sea, the stars and the flowers, — like frost and snow, rain and dew, hail-storm and thunder, which are to be studied with entire submission of our own faculties, and in the perfect faith that in them there can be no too much or too little, nothing useless or inert, but that, the further we press in our discoveries, the more we shall see proofs of design and self-supporting arrangement where the careless eye had seen nothing but accident !

MILTON.

So accustomed are we to survey a great man through the cloud of years that has gathered around him — so impossible is it to detach him from the pomp and equipage of all who have quoted him, copied him, echoed him, lectured about him, disputed about him, quarrelled about him, that in the case of any Anacharsis the Scythian coming amongst us — any savage, that is to say, uninstructed in our literature, but speaking our language, and feeling an interest in our great men — a man could hardly believe at first how perplexed he would feel — how utterly at a loss for any *adequate* answer to this question, suddenly proposed — “*Who and what was Milton?*” That is to say, what is the place which he fills in his own vernacular literature? what station does he hold in universal literature?

We, if abruptly called upon in that summary fashion to convey a *commensurate* idea of Milton, one which might at once correspond to his pretensions, and yet be readily intelligible to the savage, should answer perhaps thus — Milton is not an author amongst authors, not a poet amongst poets, but a power amongst powers; and the *Paradise Lost* is not a book amongst books, not a poem amongst poems, but a central force amongst forces. Let us explain. There is this great distinction amongst books; some, though possibly the best in their class, are still no more than books — not indispensable, not incapable of supplementary representation by other

books. If they had never been — if their place had continued for ages unfilled — not the less, upon a sufficient excitement arising, there would always have been found the ability, either directly to fill up the vacancy, or at least to meet the same passion virtually, though by a work differing in form.

But, with regard to Milton and the Miltonic power, the case is far otherwise. If the man had failed, the power would have failed. In that mode of power which he wielded, the function was exhausted in the man — species was identified with the individual — the poetry was incarnated in the poet.

Let it be remembered, that, of all powers which act upon man through his intellectual nature, the very rarest is that which we moderns call the *Sublime*. The Grecians had apparently no word for it, unless it were that which they meant by *το ογκωδες* : for *ύψος* was a comprehensive expression for all qualities which gave a character of grace or animation to the composition, such even as were philosophically opposed to the sublime. In the Roman poetry, and especially in Lucan, at times also Juvenal, there is an exhibition of a moral sublime, perfectly distinct from anything known to the Greek poetry. The delineations of republican grandeur, as expressing itself through the principal leaders in the Roman camps, or the trampling under foot of ordinary superstitions, as given in the reasons assigned to Labienus for passing the oracle of the Lybian Jupiter unconsulted, are in a style to which there is nothing corresponding in the whole Grecian literature, nor would they have been comprehensible to an Athenian. The famous line — “Jupiter est quodcunque vides, quodcunque

moveris," and the brief review of such questions as might be worthy of an oracular god, with the summary declaration, that every one of those points we know already by the light of nature, and could not know them better though Jupiter Ammon himself were to impress them on our attention —

"Scimus, et hæc nobis non altius inseret Ammon :"

all this is truly Roman in its sublimity; and so exclusively Roman, that there, and not in poets like the Augustan, expressly modelling their poems on Grecian types, ought the Roman mind to be studied.

On the other hand, for that species of the sublime which does not rest purely and merely on moral energies, but on a synthesis between man and nature — for what may properly be called the Ethico-physical Sublime — there is but one great model surviving in the Greek poetry, viz. the gigantic drama of the Prometheus crucified on Mount Elborus. And this drama differs so much from everything else, even in the poetry of Æschylus, as the mythus itself differs so much from all the rest of the Grecian mythology, (belonging apparently to an age and a people more gloomy, austere, and nearer to the *incunabula mundi*, than those which bred the gay and sunny superstitions of Greece,) that much curiosity and speculation have naturally gathered round the subject of late years. Laying this one insulated case apart, and considering that the Hebrew poetry of Isaiah and Ezekiel, as having the benefit of inspiration, does not lie within the just limits of competition, we may affirm that there is no human composition which can be challenged as constitutionally sublime —

sublime equally by its conception and by its execution, or as uniformly sublime from first to last, excepting the *Paradise Lost*. In Milton only, first and last, is the power of the sublime revealed. In Milton only does this great agency blaze and glow as a furnace kept up to a white heat — without intermission and without collapse.

WORDSWORTH.

HAYDON, the eminent painter, in his great picture of *Christ's Entry into Jerusalem*, has introduced Wordsworth in the character of a disciple attending his Divine Master. This fact is well known, and as the picture itself is tolerably well known to the public eye, there are multitudes now living who will have seen a very impressive likeness of Wordsworth — some consciously, some not suspecting it. There will, however, always be many who have *not* seen any portrait at all of Wordsworth; and therefore I will describe its general outline and effect. It was a face of the long order, often falsely classed as oval; but a greater mistake is made by many people in supposing the long face, which prevailed so remarkably in the Elizabethan and Carolinian periods, to have become extinct in our days. Miss Ferrier, in one of her brilliant novels, (“*Marriage*,” I think), makes a Highland girl protest that “no Englishman *with his round face*” shall ever wean her heart from her own country; but England is not the land of round faces — and those in Westmoreland especially,

the ancient long face of the Elizabethan period, powerfully resembling in all its lineaments the ancient Roman face, and often (though not so uniformly) the face of northern Italy in modern times. Wordsworth's face was, if not absolutely the indigenous face of the Lake district, at any rate a variety of that face, a modification of that original type. The head was well filled out, and there, to begin with, was a great advantage over the head of Charles Lamb, which was absolutely truncated in the posterior region — sawn off, as it were, by no timid sawyer. The forehead was not remarkably lofty — and, by the way, some artists, in their ardor for realizing their phrenological preconceptions, not suffering nature to surrender quietly and by slow degrees, her own alphabet of signs, and characters, and hieroglyphical expressions, but forcing her language prematurely into a conformity with their own crude speculations, have given to Sir Walter Scott a pile of forehead which is unpleasing and cataphysical, in fact, a caricature of anything that is ever seen in nature, and would (if real) be esteemed a deformity; in one instance, that which was introduced in some annual or other, the forehead makes about two thirds of the entire face. Wordsworth's forehead is also liable to caricature misrepresentations, in these days of phrenology: but, whatever it may appear to be in any man's fanciful portrait, the real living forehead, as I have been in the habit of seeing it for more than five-and-twenty years, is not remarkable for its height; but it is perhaps remarkable for its breadth and expansive development. Neither are the eyes of Wordsworth "large," as is erroneously stated somewhere in "Peter's Letters;" on the con

trary, they are (I think) rather small; but *that* does not interfere with their effect, which at times is fine and suitable to his intellectual character. At times, I say, or the depth and subtlety of eyes varies exceedingly with the state of the stomach; and, if young ladies were aware of the magical transformations which can be wrought in the depth and sweetness of the eye by a few weeks' walking exercise, I fancy we should see their habits in this point altered greatly for the better. I have seen Wordsworth's eyes oftentimes affected powerfully in this respect; his eyes are not, under any circumstances, bright, lustrous, or piercing; but, after a long day's toil in walking, I have seen them assume an appearance the most solemn and spiritual that it is possible for the human eye to wear. The light which resides in them is at no time a superficial light; but, under favorable accidents, it is a light which seems to come from depths below all depths; in fact, it is more truly entitled to be held "The light that never was on land or sea," a light radiating from some far spiritual world, than any the most idealizing light that ever yet a painter's hand created. The nose, a little arched, and large, which, by the way, (according to a natural phrenology, existing centuries ago amongst some of the lowest amongst the human species), has always been accounted an unequivocal expression of animal appetites organically strong. And that was in fact the basis of Wordsworth's intellectual power: his intellectual passions were fervent and strong; because they rested upon a basis of animal sensibility superior to that of most men, diffused through *all* the animal passions (or appetites); and something of that will be found to hold of all poets who

have been great by original force and power, not (as Virgil) by means of fine management and exquisite artifice of composition applied to their conceptions. The mouth, and the region of the mouth, the whole circum-jacencies of the mouth, were about the strongest feature in Wordsworth's face; there was nothing specially to be noticed that I know of, in the mere outline of the lips; but the swell and protrusion of the parts above and around the mouth, are both noticeable in themselves, and also because they remind me of a very interesting fact which I discovered about three years after this my first visit to Wordsworth.

Being a great collector of everything relating to Milton, I had naturally possessed myself, whilst yet very young, of Richardson the painter's thick octavo volume of notes on the "Paradise Lost." It happened, however, that my copy, in consequence of that mania for portrait collecting which has stripped so many English classics of their engraved portraits, had no picture of Milton. Subsequently I ascertained that it ought to have had a very good likeness of the great poet; and I never rested until I procured a copy of the book, which had not suffered in this respect by the fatal admiration of the amateur. The particular copy offered to me was one which had been priced unusually high, on account of the unusually fine specimen which it contained of the engraved portrait. This, for a particular reason, I was exceedingly anxious to see; and the reason was — that, according to an anecdote reported by Richardson himself, this portrait, of all that was shown to her, was the only one acknowledged, by Milton's

last surviving daughter, to be a strong likeness of her father.

Judge of my astonishment, when, in this portrait of Milton, I saw a likeness nearly perfect of Wordsworth, better by much than any which I have since seen, of those expressly painted for himself. The likeness is tolerably preserved in that by Carruthers, in which one of the little Rydal waterfalls, &c., composes a background; yet this is much inferior, as a mere portrait of Wordsworth, to the Richardson head of Milton; and this, I believe, is the last which represents Wordsworth in the vigor of his power. The rest, which I have not seen, may be better as works of art, (for anything I know to the contrary,) but they must labor under the great disadvantage of presenting the features when "defeatured" in the degree and the way I have described, by the idiosyncrasies of old age, as it affects this family; for it is noticed of the Wordsworths, by those who are familiar with their peculiarities, that, in their very blood and constitutional differences, lie hidden causes, able, in some mysterious way —

"Those shocks of passion to prepare
That kill the bloom before its time,
And blanch, without the owner's crime,
The most resplendent hair."

Some people, it is notorious, live faster than others; the oil is burned out sooner in one constitution than another — and the cause of this may be various; but, in the Wordsworths, one part of the cause is, no doubt, the secret fire of a temperament too fervid; the self-consuming energies of the brain, that gnaw at the heart

and life-strings for ever. In that account which "The Excursion," presents to us of an imaginary Scotsman, who, to still the tumult of his heart, when visiting the "forces" (*i. e.* cataracts) of a mountainous region, obliges himself to study the laws of light and color, as they affect the rainbow of the stormy waters; vainly attempting to mitigate the fever which consumed him by entangling his mind in profound speculations; raising a cross-fire of artillery from the subtilizing intellect, under the vain conceit that, in this way, he could silence the mighty battery of his impassioned brain — there we read a picture of Wordsworth and his own youth. In Miss Wordsworth, every thoughtful observer might read the same self-consuming style of thought. And the effect upon each was so powerful for the promotion of a premature old age, and of a premature expression of old age, that strangers invariably supposed them fifteen to twenty years older than they were. And I remember Wordsworth once laughingly reporting to me, on returning from a short journey in 1809, a little personal anecdote, which sufficiently showed what was the spontaneous impression upon that subject of casual strangers, whose feelings were not confused by previous knowledge of the truth. He was travelling by a stage-coach, and seated outside, amongst a good half dozen of fellow-passengers. One of these, an elderly man, who confessed to having passed the grand climacterical year ($9 \text{ multiplied into } 7$) of 63, though he did not say precisely by how many years, said to Wordsworth, upon some anticipations which they had been mutually discussing of changes likely to result from enclosures, &c., then going on or project-

ing — “ Ay, ay, another dozen of years will show us strange sights ; but you and I can hardly expect to see them.” “ How so ? ” said W. “ Why, my friend, how old do you take me to be ? ” “ Oh, I beg pardon,” said the other ; “ I meant no offence — but what ? ” looking at W. more attentively — “ you’ll never see threescore, I’m of opinion.” And, to show that he was not singular in so thinking, he appealed to all the other passengers ; and the motion passed *nem. con.* that Wordsworth was rather over than under sixty. Upon this he told them the literal truth — that he had not yet accomplished his thirty-ninth year. “ God bless me ! ” said the climacterical man ; so then, after all, you’ll have a chance to see your childer get up like, and get settled ! God bless me, to think of that ! ” And so closed the conversation, leaving to W. a pointed expression, of his own premature age, as revealing itself by looks, in this unaffected astonishment, amongst a whole party of plain men, that he should really belong to a generation of the forward-looking, who live by hope ; and might reasonably expect to see a child of seven years old matured into a man.

I have gone into so large and circumstantial a review of my recollections in a matter that would have been trifling and tedious in excess, had their recollection related to a less important man ; but, with a certain knowledge that the least of them will possess a lasting and a growing interest in connection with William Wordsworth — a man who is not simply destined to be had in everlasting remembrance by every generation of men, but (which is a modification of the kind worth any multiplication of the degree) to be had in that *sort* of

remembrance which has for its shrine the heart of man — that world of fear and grief, of love and trembling hope, which constitutes the essential man ; in *that* sort of remembrance, and not in such a remembrance as we grant to the ideas of a great philosopher, a great mathematician, or a great reformer. How different, how peculiar, is the interest which attends the great poets who have made themselves necessary to the human heart ; who have first brought into consciousness, and next have clothed in words, those grand catholic feelings that belong to the grand catholic situations of life, through all its stages ; who have clothed them in such words that human wit despairs of bettering them ! How remote is that burning interest which settles upon men's living memories in our daily thoughts, from that which follows, in a disjointed and limping way, the mere nominal memories of those who have given a direction and movement to the currents of human thought, and who, by some leading impulse, have even quickened into life speculations appointed to terminate in positive revolutions of human power over physical agents ! Mighty were the powers, solemn and serene is the memory, of Archimedes : and Appolonius shines like “ the starry Galileo,” in the firmament of human genius ; yet how frosty is the feeling associated with these names by comparison with that, which, upon every sunny brae, by the side of every ancient forest, even in the farthest depths of Canada, many a young innocent girl, perhaps at this very moment — looking now with fear to the dark recesses of the infinite forest, and now with love to the pages of the infinite poet, until the fear is absorbed and forgotten in the love — cherishes in her heart

for the name and person of Shakspeare! The one is abstraction, and a shadow recurring only by distinct efforts of recollection and even thus to none but the enlightened and the learned; the other is a household image, rising amongst household remembrances, never separated from the spirit of delight, and hallowed by a human love! Such a place in the affections of the young and the ingenuous, no less than of the old and philosophic, who happen to have any depth of feeling, will Wordsworth occupy in every clime and in every land; for the language in which he writes, thanks be to Providence, which has beneficently opened the widest channels for the purest and most elevating literature, is now ineradicably planted in all quarters of the earth; the echoes under every latitude of every longitude now reverberate English words; and all things seem tending to this result—that the English and the Spanish languages will finally share the earth between them. Wordsworth is peculiarly the poet for the solitary and meditative; and, throughout the countless myriads of future America and future Australia, no less than Polynesia and Southern Africa, there will be situations without end, fitted by their loneliness to favor his influence for centuries to come, by the end of which period it may be anticipated that education (of a more enlightened quality and more systematic than yet prevails) may have wrought such changes on the human species, as will uphold the growth of all philosophy, and, therefore, of all poetry which has its foundations laid in the heart of man.

SAMUEL TAYLOR COLERIDGE.

It was, I think, in the month of August, but certainly in the summer season, and certainly in the year 1807, that I first saw this illustrious man, the largest and most spacious intellect, the subtlest and the most comprehensive, in my judgment, that has yet existed amongst men. My knowledge of him as a man of most original genius began about the year 1799. A little before that time, Mr. Wordsworth had published the first edition (in a single volume) of the "Lyrical Ballads," at the end or the beginning of which was placed Mr. Coleridge's poem of the "Ancient Mariner," as the contribution of an anonymous friend. It would be directing the reader's attention too much to myself, if I were to linger upon this, the greatest event in the unfolding of my own mind. Let me say in one word, that, at a period when neither the one nor the other writer was valued by the public — both having a long warfare to accomplish of contumely and ridicule before they could rise into their present estimation — I found in these poems "the ray of a new morning," and an absolute revelation of untrodden worlds, teeming with power and beauty, as yet unsuspected amongst men.

I had received directions for finding out the house where Coleridge was visting ; and, in riding down a main street of Bridgewater, I noticed a gateway corresponding to the description given me. Under this was standing, and gazing about him, a man whom I shall describe. In height he might seem to be about five feet eight ; (he

was, in reality, about an inch and a half taller, but his figure was of an order which drowns the height;) his person was broad and full, and tended even to corpulence; his complexion was fair, though not what painters technically style fair, because it was associated with black hair; his eyes were large and soft in their expression; and it was from the peculiar appearance of haze or dreaminess, which mixed with their light, that I recognized my object. This was Coleridge. I examined him steadfastly for a minute or more; and it struck me that he saw neither myself nor any other object in the street. He was in a deep reverie; for I had dismounted, made two or three trifling arrangements at an inn door, and advanced close to him, before he had apparently become conscious of my presence. The sound of my voice, announcing my own name, first awoke him; he started, and for a moment seemed at a loss to understand my purpose or his own situation; for he repeated rapidly a number of words which had no relation to either of us. There was no *mauvaise honte* in his manner, but simple perplexity, and an apparent difficulty in recovering his position amongst daylight realities. This little scene over, he received me with a kindness of manner so marked, that it might be called gracious. The hospitable family with whom he was domesticated, were distinguished for their amiable manners and enlightened understandings; they were descendants from Chubb, the philosophic writer, and bore the same name. For Coleridge, they all testified deep affection and esteem — sentiments in which the whole town of Bridge water seemed to share; for in the evening, when the heat of the day had declined, I walked out with him;

and rarely, perhaps never, have I seen a person so much interrupted in one hour's space as Coleridge, on this occasion, by the courteous attentions of young and old.

Coleridge led me to a drawing-room, rang the bell for refreshments, and omitted no point of a courteous reception. He told me that there would be a very large dinner party on that day, which, perhaps, might be disagreeable to a perfect stranger; but, if not, he could assure me of a most hospitable welcome from the family. I was too anxious to see him under all aspects, to think of declining this invitation. And these little points of business being settled — Coleridge, like some great river, the Orellana, or the St. Lawrence, that had been checked and fretted by rocks or thwarting islands, and suddenly recovers its volume of waters, and its mighty music — swept at once, as if returning to his natural business, into a continuous strain of eloquent dissertation, certainly the most novel, the most finely illustrated, and traversing the most spacious fields of thought, by transitions the most just and logical, that it was possible to conceive. What I mean by saying that his transitions were “just,” is by way of contradistinction to that mode of conversation which courts variety by means of *verbal* connections. Coleridge, to many people, and often I have heard the complaint, seemed to wander; and he seemed then to wander the most, when in fact his resistance to the wandering instinct was greatest, — viz. when the compass, and huge circuit, by which his illustrations moved, travelled farthest into remote regions, before they began to revolve. Long before this coming-round commenced, most people had lost him, and naturally enough supposed that he had lost

himself. They continued to admire the separate beauty of the thoughts, but did not see their relations to the dominant theme. Had the conversation been thrown upon paper, it might have been easy to trace the continuity of the links: just as in Bishop Berkeley's *Siris*, from a pedestal so low and abject, so culinary, as Tar Water, the method of preparing it, and its medicinal effects, the dissertation ascends, like Jacob's ladder, by just gradations, into the Heaven of Heavens, and the thrones of the Trinity. But Heaven is there connected with earth by the Homeric chain of gold; and being subject to steady examination, it is easy to trace the links. Whereas, in conversation, the loss of a single word may cause the whole cohesion to disappear from view. However, I can assert, upon my long and intimate knowledge of Coleridge's mind, that logic, the most severe, was as inalienable from his modes of thinking, as grammar from his language.

THE ANCIENT MARINER.

THERE are three readers of Coleridge's *Ancient Mariner*. The first is gross enough to fancy all the imagery of the mariner's visions delivered by the poet, for actual facts of experience; which being impossible, the whole pulverizes, for that reader, into a baseless fairy tale.

The second reader is wiser than *that*; he knows that the imagery is *not* baseless; it is the imagery of febrile delirium, really seen, but not seen as an external reali-

ty. The mariner had caught the pestilential fever, which carried off all his mates; he only had survived — the delirium had vanished; but the visions that had haunted the delirium, remained.

“Yes,” says the third reader, “they remained; naturally they did, being scorched by fever into his brain; but how did they happen to remain on his belief as gospel truths? The delirium had vanished, except as visionary memorials of a sorrow that was cancelled? Why was it that craziness settled upon this mariner’s brain, driving him, as if he were a Cain or another Wandering Jew, to “pass like night — from land to land,” and, at uncertain intervals, wrenching him until he made rehearsal of his errors, even at the hard price of “holding children from their play and old men from the chimney-corner”? That craziness as the *third* reader dechipers, rose out of a deeper soil than any bodily affection. It had its root in penitential sorrow. O, bitter is the sorrow to a conscientious heart when too late it discovers the depth of a love that has been trampled under foot! That mariner had slain the creature, that on all the earth, loved him best. In the darkness of his cruel superstition he had done it, to save his human brothers from a fancied inconvenience: and yet by that very act of cruelty, he had himself called destruction on their heads. The Nemesis that followed punished *him* through *them* — him that wronged, through those that wrongfully he sought to benefit. That spirit who watches over the sanctities of love is a strong angel — is a jealous angel, and this angel it was

“That loved the bird, that loved the man
That shot him with his bow.”

He it was that followed the cruel archer into silent and slumbering seas : —

“ Nine fathoms deep he had followed him
Through the realms of mist and snow.”

This jealous angel it was that pursued the man into noonday darkness, and the vision of dying oceans, into delirium, and finally, (when recovered from disease) into an unsettled mind.



SOUTHEY.

I HAD been directed to ask for Greta Hall, which, with some little difficulty, I found ; for it stands out of the town a few hundred yards, upon a little eminence overhanging the river Greta. It was about seven o'clock when I reached Southey's door ; for I had stopped to dine at a little public house in Threlkeld, and had walked slowly for the last two hours in the dark. The arrival of a stranger occasioned a little sensation in the house ; and, by the time the front door could be opened, I saw Mrs. Coleridge, and a gentleman whom I could not doubt to be Southey, standing, very hospitably, to greet my entrance. Southey was, in person, somewhat taller than Wordsworth, being about five feet eleven in height, or a trifle more, whilst Wordsworth was about five feet ten ; and, partly from having slender limbs, partly from being more symmetrically formed about the shoulders than Wordsworth, he struck one as a better and lighter figure, to the effect of which his dress con-

tributed ; for he wore pretty constantly a short jacket and pantaloons, and had much the air of a Tyrolese mountaineer.

His face I profess myself unable to describe accurately. His hair was black, and yet his complexion was fair ; his eyes I believe to be hazel and large ; but I will not vouch for that fact : his nose aquiline ; and he has a remarkable habit of looking up into the air, as if looking at abstractions. The expression of his face was that of a very acute and an aspiring man. So far, it was even noble, as it conveyed a feeling of a serene and gentle pride, habitually familiar with elevating subjects of contemplation. And yet it was impossible that this pride could have been offensive to anybody, chastened as it was by the most unaffected modesty ; and this modesty made evident and prominent by the constant expression of reverence for the great men of the age, (when he happened to esteem them such,) and for all the great patriarchs of our literature. The point in which Southey's manner failed the most in conciliating regard, was, in all which related to the external expressions of friendliness. No man could be more sincerely hospitable — no man more essentially disposed to give up even his time (the possession which he most valued) to the service of his friends. But there was an air of reserve and distance about him — the reserve of a lofty, self-respecting mind, but, perhaps, a little too freezing — in his treatment of all persons who were not among the *corps* of his ancient fireside friends. Still, even towards the veriest strangers, it is but justice to notice his extreme courtesy in sacrificing his literary employments for the day, whatever they might be, to the duty

(for such he made it) of doing the honors of the lake, and the adjacent mountains.

Southey was at that time, (1807,) and has continued ever since, the most industrious of all literary men on record. A certain task he prescribed to himself every morning before breakfast. This could not be a very long one, for he breakfasted at nine, or soon after, and *never* rose before eight, though he went to bed duly at half-past ten ; but, as I have many times heard him say, less than nine hours' sleep he found insufficient. From breakfast to a latish dinner (about half after five or six) was his main period of literary toil. After dinner, according to the accident of having or not having visitors in the house, he sat over his wine ; or he retired to his library again, from which, about eight, he was summoned to tea. But generally speaking, he closed his *literary* toils at dinner ; the whole of the hours after that meal being dedicated to his correspondence. This, it may be supposed, was unusually large, to occupy so much of his time, for his letters rarely extended to any length. At that period, the post, by way of Penrith, reached Keswick about six or seven in the evening. And so pointedly regular was Southey in all his habits, that, short as the time was, all letters were answered on the same evening which brought them. At tea, he read the London papers. It was perfectly astonishing to men of less methodical habits, to find how much he got through of elaborate business by his unvarying system of arrangement in the distribution of his time.

CHARLES LAMB.

LET me describe my brief introductory call upon Lamb at the India House. I had been told that he was never to be found at home except in the evenings; and to have called then would have been, in a manner, forcing myself upon his hospitalities, and at a moment when he might have confidential friends about him; besides that, he was sometimes tempted away to the theatres. I went, therefore, to the India House; made inquiries amongst the servants; and, after some trouble, (for *that* was early in his Leadenhall Street career, and possibly, he was not much known), I was shown into a small room, or else a small section of a large one, (thirty-four years affects one's remembrance of some circumstances), in which was a very lofty writing-desk, separated by a still higher railing from that part of the floor on which the profane—the laity, like myself—were allowed to approach the *clerus*, or clerkly rulers of the room. Within the railing, sat, to the best of my remembrance, six quill-driving gentlemen; not gentlemen whose duty or profession it was merely to drive the quill, but who were then driving it—*gens de plume*, such *in esse*, as well as *in posse*—in act as well as habit; for, as if they supposed me a spy, sent by some superior power, to report upon the situation of affairs as surprised by me, they were all too profoundly immersed in their oriental studies to have any sense of

my presence. Consequently, I was reduced to a necessity of announcing myself and my errand. I walked, therefore, into one of the two open doorways of the railing, and stood closely by the high stool of him who occupied the first place within the little aisle. I touched his arm, by way of recalling him from his lofty Leadenhall speculations to this sublunary world; and, presenting my letter, asked if that gentleman (pointing to the address) were really a citizen of the present room; for I had been repeatedly misled, by the directions given me, into wrong rooms. The gentleman smiled; it was a smile not to be forgotten. This was Lamb. And here occurred a *very, very* little incident — one of those which pass so fugitively that they are gone and hurrying away into Lethe almost before your attention can have arrested them; but it was an incident which, to me, who happened to notice it, served to express the courtesy and delicate consideration of Lamb's manners. The seat upon which he sat was a very high one; so absurdly high, by the way, that I can imagine no possible use or sense in such an altitude, unless it were to restrain the occupant from playing truant at the fire, by opposing Alpine difficulties to his descent.

Whatever might be the original purpose of this aspiring seat, one serious dilemma arose from it, and this it was which gave the occasion to Lamb's act of courtesy. Somewhere there is an anecdote, meant to illustrate the ultra-obsequiousness of the man: either I have heard of it in connection with some actual man known to myself, or it is told in a book of some historical coxcomb — that being on horseback, and meeting some person or other whom it seemed advisable to flatter, he actually

dismounted, in order to pay his court by a more ceremonious bow. In Russia, as we all know, this was, at one time, upon meeting any of the Imperial family, an act of legal necessity : and there, accordingly, but there only, it would have worn no ludicrous aspect. Now, in this situation of Lamb's, the act of descending from his throne, a very elaborate process, with steps and stages analogous to those on horseback — of slipping your right foot out of the stirrup, throwing your leg over the crupper, &c. — was, to all intents and purposes, the same thing as dismounting from a great elephant of a horse. Therefore it both was, and was felt to be by Lamb, supremely ludicrous. On the other hand, to have sate still and stately upon this aerial station, to have bowed condescendingly from this altitude, would have been — not ludicrous indeed ; performed by a very superb person, and supported by a very superb bow, it might have been vastly fine, and even terrifying to many young gentlemen under sixteen ; but it would have had an air of ungentlemanly assumption. Between these extremes, therefore, Lamb had to choose : — between appearing ridiculous himself for a moment, by going through a ridiculous evolution, which no man could execute with grace ; or, on the other hand, appearing lofty and assuming, in a degree which his truly humble nature (for he was the humblest of men in the pretensions which he put forward for himself) must have shrunk from with horror. Nobody who knew Lamb can doubt how the problem was solved ; he began to dismount instantly ; and as it happened that the very first *round* of his descent obliged him to turn his back upon me as if for a sudden purpose of flight, he had an

excuse for laughing ; which he did heartily — saying, at the same time, something to this effect, that I must not judge from first appearances ; that he should revolve upon me ; that he was not going to fly ; and other facetiæ, which challenged a general laugh from the clerical brotherhood.

When he had reached the basis of terra firma on which I was standing, naturally, as a mode of thanking him for his courtesy, I presented my hand ; which, in a general case, I should certainly not have done ; for I cherished, in an ultra-English degree, the English custom (a wise custom) of bowing in frigid silence on a first introduction to a stranger ; but to a man of literary talent, and one who had just practised so much kindness in my favor at so probable a hazard to himself of being laughed at for his pains, I could not maintain that frosty reserve. Lamb took my hand ; did not absolutely reject it : but rather repelled my advance by his manner. This, however, long afterwards I found, was only a habit derived from his too great sensitiveness to the variety of people's feelings, which run through a gamut so infinite of degrees and modes as to make it unsafe for any man who respects himself, to be too hasty in his allowances of familiarity. Lamb had, as he was entitled to have, a high self-respect ; and me he probably suspected (as a young Oxonian) of some aristocratic tendencies. The letter of introduction, containing (I imagine) no matters of business, was speedily run through ; and I instantly received an invitation to spend the evening with him. Lamb was not one of those who catch at the chance of escaping from a bore by fixing some distant day, when accidents (in duplicate propor-

tion, perhaps to the number of intervening days) may have carried you away from the place; he sought to benefit by no luck of that kind; for he was, with his limited income — and I say it deliberately — positively the most hospitable man I have known in this world. That night, the same night, I was to come and spend the evening with him. I had gone to the India House with the express purpose of accepting whatever invitation he should give me; and, therefore, I accepted this, took my leave, and left Lamb in the act of resuming his aerial position.

It is for ever to be regretted that so many of Lamb's jests, repartees, and pointed sayings, should have perished irrecoverably; and from their fugitive brilliancy, which, (as Sergeant Talfourd remarks,) often dazzled too much to allow of the memory coolly retracing them some hours afterwards; it is also to be regretted that many have been improperly reported. One, for instance, which had been but half told to his biographer, was more circumstantially and more effectually related thus, in my hearing, at Professor Wilson's, by Dr. Bowring, soon after the occasion. It occurred at Mr. Coleridge's weekly party at Highgate. Somebody had happened to mention that letter of Dr. Pococke, upon the Arabic translation of Grotius de Veritate Fidei Christ., in which he exposes the want of authority for the trite legend of Mahomet's pigeon, and justly insists upon the necessity of expunging a fable so certain to disgust learned Mussulmans, before the books were circulated in the East. This occasioned a conversation generally, upon the Mahometan creed, theology, and morals; in the course of which, some young man, in-

troduced by Edward Irving, had thought fit to pronounce a splendid declamatory eulogium upon Mahomet and all his doctrines. This, as a pleasant extravagance, had amused all present. Some hours after, when the party came to separate, this philo-Mahometan missed his hat, upon which, whilst a general search for it was going on, Lamb, turning to the stranger, said — “ Hat, sir! — your hat! Don’t you think you came in a turban ? ” The fact that the hat *was* missing, which could not have been anticipated by Lamb, shows his readiness, and so far improves the Sergeant’s version of the story.

Finally, without attempting, in this place, any elaborate analysis of Lamb’s merits, (which would be no easy task,) one word or two may be said generally, about the position he is entitled to hold in our literature, and, comparatively, in European literature. His biographer thinks that Lamb had more points of resemblance to Professor Wilson, than to any other eminent person of the day. It would be presumptuous to dismiss too hastily any opinion put forward by the author of “ Ion ; ” otherwise, I confess, that, for my own part, knowing both parties most intimately, I cannot perceive much closer resemblance than what must always be found between two men of genius ; whilst the differences seem to me radical. To notice only two points, Professor Wilson’s mind is, in its movement and style of feeling, eminently diffusive — Lamb’s discontinuous and abrupt. Professor Wilson’s humor is broad, overwhelming, riotously opulent — Lamb’s is minute, delicate, and scintillating. In one feature, though otherwise as different as possible, Lamb resembles Sir Walter Scott — viz. in the dramatic character of his mind and taste. Both of

them recoiled from the high ideality of such a mind as Milton's ; both loved the mixed standards of the world as it is — the dramatic standards in which good and evil are intermingled ; in short, that class of composition in which a *human* character is predominant. Hence, also, in the great national movements, and the revolutionary struggles, which, in our times, have gone on in so many interesting parts of the world, neither Sir Walter Scott nor Lamb much sympathized, nor much affected to sympathize, with the aspirations after some exaltation for human nature by means of liberty, or the purification of legal codes or of religious creeds. They were content with things as they are ; and, in the dramatic interest attached to these old realities, they found sufficient gratification for all their sensibilities. In one thing, upon consideration, there *does* strike me, some resemblance between Lamb and Professor Wilson — viz. in the absence of affectation, and the courageous sincerity which belong to both ; and also, perhaps, as Serjeant Talfourd has remarked, in the comprehensiveness of their liberality towards all, however opposed to themselves, who have any intellectual distinctions to recommend them.

But, recurring to the question I have suggested of Lamb's general place in literature, I shall content myself with indicating my own views of that point, without however, pausing to defend them. In the literature of every nation, we are naturally disposed to place in the highest rank those who have produced some great and colossal work — a “*Paradise Lost*,” a “*Hamlet*,” a “*Novum Organum*,” — which presupposes an effort of intellect, a comprehensive grasp, and a sustaining power, for its

original conception, corresponding in grandeur to that effort, different in kind, which must preside in its execution. But, after this highest class, in which the power to conceive and the power to execute are upon the same scale of grandeur, there comes a second, in which brilliant powers of execution, applied to conceptions of a very inferior range, are allowed to establish a classical rank. Every literature possesses, besides its great national gallery, a cabinet of minor pieces, not less perfect in their polish, possibly more so. In reality, the characteristic of this class is elaborate perfection — the point of inferiority is not in the finishing, but in the compass and power of the original creation, which (however exquisite in its class) moves within a smaller sphere. To this class belong, for example, “The Rape of the Lock,” that finished jewel of English literature; “The Dunciad,” (a still more exquisite gem;) “The Vicar of Wakefield,” (in its earlier part;) in German, the “Luise” of Voss; in French — what? Omitting some others that might be named, above all others, the Fables of La Fontaine. He is the pet and darling, as it were, of the French literature. Now, I affirm that Charles Lamb occupies a corresponding station to his own literature. I am not speaking (it will be observed) of kinds, but of degrees in literary merit; and Lamb I hold to be, as with respect to English literature, that which La Fontaine is with respect to French. For, though there may be little resemblance otherwise, in this, they agree, that both were wayward and eccentric humorists; both confined their efforts to short flights; and both, according to the standards of their several countries, were, occasionally, and, in a lower key, poets.

SIR HUMPHRY DAVY.

SIR HUMPHRY DAVY, of all those whom I have just mentioned — nay, of all the eminent persons whom I have ever seen even by a casual glimpse — was the most agreeable to know on the terms of a slight acquaintance. What he might have proved upon a closer intimacy, I cannot say ; not having had the honor of any such connection with him. My acquaintance had never gone far enough to pass the barrier of *stranger-ship*, and the protection which lies in that consciousness, reciprocally felt ; for, if friendship and confidential intimacy have the power to confer privileges, there are other privileges which they take away ; and many times it is better to be privileged as the “ stranger ” of a family than as its friend. Some I have known who, therefore, only called a man their friend, that they might have a license for taking liberties with him. Sir Humphry, I have no reason to believe, would have altered for the worse on a closer connection. But for myself I know him only within ceremonious bounds ; and I must say that nowhere, before or since, have I seen a man who had so felicitously caught the fascinating tone of high-bred urbanity which distinguishes the best part of the British nobility. The first time of my seeing him was at the *Courier* office, in a drawing-room then occupied by Mr. Coleridge, and as a guest of that gentleman : this must have been either in 1808 or 1809. Sir Humphry (I forget whether then a baronet, but I

think not) had promised to drink tea with Mr. Coleridge, on his road to a meeting of the Royal Society ; before which learned body he was on that evening to read some paper or other of his own composition. I had the honor to be invited as sole “ respondent ” to the learned philosopher ; sole supporter of the antistrophe in our choral performance. It sounded rather appalling to be engaged in a glee for three voices, with two performers such as these ; and I trepidated a little as I went up stairs, having previously understood that the great man was already come. The door was thrown open by the servant who announced me ; and I saw at once, in full proportions before me, the full-length figure of the young *savant*, not, perhaps, above ten years older than myself, whose name already filled all the post-horns of Europe, and levied homage from Napoleon. He was a little below the middle height ; agreeable in his person, and amiable in the expression of his countenance. His dress was elaborately accurate and fashionable — no traces of soot or furnace *there* ; it might be said, also, that it was youthful and almost gay in its character. But what chiefly distinguished him from other men, was the captivating — one might call it the *radiant* — courtesy of his manner. It was at once animated and chastised by good-breeding ; graceful, and, at the same time, gracious.

From a person so eminent it would not have been a sufficient encouragement that his manner should be, in a *passive* sense, courteous. This would have expressed only a consciousness of what was due to himself. But Sir Humphry’s manner was conciliatory and intentionally winning. To a person as obscure as myself, it held

out the flattering expressions of a wish to recommend himself, an assurance of interest in your person, and a desire both to know and to be known.

MRS. SIDDONS AND MRS. HANNAH MORE.

FROM the Lakes, I went annually southwards — chiefly to Somersetshire or to London, and more rarely to Edinburgh. In my Somersetshire visits, I never failed to see Mrs. Hannah More. My own relative's house, in fact, standing within one mile of Barley Wood, I seldom suffered a week to pass without calling to pay my respects. There was a stronger motive to this than simply what arose from Mrs. H. More's company, or even from that of her sisters, (one or two of whom were more entertaining because more filled with animal spirits and less thoughtful than Mrs. Hannah ;) for it rarely happened that one called within the privileged calling hours, which, with these rural ladies, ranged between twelve and four o'clock, but one met some person interesting by rank, station, political or literary eminence.

Here, accordingly, it was, that, during one of my last visits to Somersetshire, either in 1813 or 1814, I met Mrs. Siddons, whom I had often seen upon the stage, but never before in private society.

Mrs. Hannah More was too polished a woman to allow of any sectarian movement being impressed upon the conversation ; consequently, she soon directed it to

literature, upon which Mrs. Siddons was very amusing, from her recollections of Dr. Johnson, whose fine-turned compliment to herself, (so much in the spirit of those unique compliments addressed to eminent people by Louis XIV.) had for ever planted the Doctor's memory in her heart. She spoke also of Garrick and of Mrs. Garrick; but not, I think, with so much respect and affection as Mrs. Hannah More, who had, in her youthful days, received the most friendly attentions from both, though coming forward at that time in no higher character than as the author of Percy, the most insipid of tragedies. Mrs. Siddons was prevailed on to read passages from both Shakspeare and Milton. The dramatic readings were delightful; in fact, they were almost stage rehearsals, accompanied with appropriate gesticulation. One was the great somnambulist scene in Macbeth, which was the *ne plus ultra* in the whole range of Mrs. Siddons's scenical exhibitions, and can never be forgotten by any man who once had the happiness to witness that immortal performance of the divine artist. Another, given at the request of a Dutch lady, residing in the neighborhood of Barley Wood, was the scene from King John, of the Lady Constance, beginning — "Gone to be married! gone to swear a peace!" &c. The last, and truly superb for the musical intonation of the cadences, was that inimitable apology or pleading of Christian charity for Cardinal Wolsey, addressed to his bitterest enemy, Queen Catherine. All these, in different degrees and different ways, were exquisite. But the readings from Milton were not to my taste. And, some weeks after, when, at Mrs. Hannah More's request, I had read to her some of Lord Byron's most

popular works, I got her to acknowledge, in then speaking upon the subject of reading, that perhaps the style of Mrs. Siddon's reading had been too much determined to the dramatic cast of emphasis, and the pointed expression of character and situation which must always belong to a speaker bearing a part in a dialogue, to admit of her assuming the tone of a rapt poetic inspiration.

Meantime, whatever she did — whether it were in display of her own matchless talents, but always at the earnest request of the company or of her hostess — or whether it were in gentle acquiescent attention to the display made by others — or whether it were as one member of a general party, taking her part occasionally, for the amusement of the rest, and contributing to the general fund of social pleasure — nothing could exceed the amiable, kind, and unassuming deportment of Mrs. Siddons. She had retired from the stage,* and no longer regarded herself as a public character. But so much the stronger did she seem to think the claims of her friends upon anything she could do for their amusement.

Meantime, amongst the many pleasurable impressions which Mrs. Siddon's presence never failed to make, there was one which was positively painful and humiliating: it was the degradation which it inflicted upon other

* I saw her, however, myself upon the stage twice after this meeting at Barley Wood; it was at Edinburgh; and the parts were those of Lady Macbeth and Lady Randolph. But she then performed only as an expression of kindness to her grandchildren. Professor Wilson and myself saw her on the occasion from the stage-box, with a delight embittered by the certainty that we saw her for the last time.

women. One day there was a large dinner party at Barley Wood — Mrs. Siddons was present; and I remarked to a gentleman who sat next to me — a remark which he heartily confirmed — that upon rising to let the ladies leave us, Mrs. Siddons, by the mere necessity of her regal deportment dwarfed the whole party, and made them look ridiculous; though Mrs. H. More, and others of the ladies present, were otherwise really women of very pleasing appearance.

For my own part, I shall always regard my recollections of Mrs. Siddons as those in which chiefly I have an advantage over the coming generation; nay, perhaps over all generations; for many centuries may revolve without producing such another transcendent creature.

SIR WILLIAM HAMILTON.

IN the year 1814 it was that I became acquainted with Sir William Hamilton, the present professor of logic in the University of Edinburgh. I was then in Edinburgh for the first time, on a visit to Mrs. Wilson, the mother of Professor Wilson. Him, who at that time neither *was* a professor, nor dreamed of becoming one (his intention being to pursue his profession of advocate at the Scottish bar), I had known for a little more than five years. Wordsworth it was, then living at Allan Bank in Grasmere, who had introduced me to John Wilson; and ever afterwards, I was a frequent visitor at his beautiful place of Elleray, on Windermere,

not above nine miles distant from my own cottage in Grasmere. In those days, Wilson sometimes spoke to me of his friend Hamilton, as of one specially distinguished by manliness and elevation of character, and occasionally gazed at as a monster of erudition. Indeed, the extent of his reading was said to be portentous — in fact, frightful ; and, to some extent, even suspicious ; so that certain ladies thought him “no canny ;” for, if arithmetic could demonstrate that all the days of his life, ground down and pulverized into “wee wee” globules of five or eight minutes each, and strung upon threads, would not furnish a rosary anything like corresponding, in its separate beads or counters, to the books he was known to have studied and familiarly used, then it became clear that he must have had *extra* aid, and, in some way or other, must have read by proxy.

One morning I was sitting alone after breakfast, when Wilson suddenly walked in with his friend Hamilton. So exquisitely free was Sir William from all ostentation of learning, that unless the accidents of conversation made a natural opening for display, such as it would have been affectation to evade, you might have failed altogether to suspect that an extraordinary scholar was present. On this first interview with him, I saw nothing to challenge any special attention beyond an unusual expression of kindness and cordiality in his *abond*. There was also an air of dignity and massy self-dependence diffused over his deportment, too calm and unaffected to leave a doubt that it exhaled spontaneously from its nature, yet too unassuming to mortify the pretensions of others. Men of genius I had seen before, and men distinguished for their attainments, who shocked every-

body, and upon me in particular, nervously susceptible, inflicted with horror as well as distress, by striving restlessly and almost angrily for the chief share in conversation. Some I had known, who possessed themselves in effect pretty nearly of the whole, without being distinctly aware of what they were about ; and one autocratic gentleman there was among them, perfectly aware of what he was about, who (in the phrase of politicians) “ went for ” the whole from the very first ; and, if things had come to that pass that he might not have all, gave notice, with vengeance blazing in his eyes, that he would have none. He was not to be *done* at his time of life by frivolous offers of a compromise that might have secured him seventy-five per cent. No, no ; all without discount — that was his *ultimatum*. In Sir William Hamilton, on the other hand, was an apparent carelessness whether he took any conspicuous share or none at all in the conversation. It is possible that, as the representative of an ancient family he may secretly have felt his position in life ; far less, however, in the sense of its advantages than of its obligations and restraints. And in general, my conclusion was, that at that time I had rarely seen a person who manifested less of self-esteem, under any of the forms by which ordinarily it reveals itself — whether of pride, or vanity, or full-blown arrogance, or heart-chilling reserve.

But, meantime, what was the peculiar and differential nature of Sir William’s pursuits, which had won *for* him already so much distinction, and *against* him so much expectation ? for really a man’s own merit often comes to act against him with deadliest hostility, when, by inflaming his reputation, it has also the power of too

much inflaming the standard by which he will be tried. Sir William's reputation was as yet of that interesting (because somewhat mysterious) kind, which has not yet crept into newspapers, but is moving, even locally, only through whispers. And in these whispers, forty years ago, there was nothing like the same principle of contagion that now exists. The cause of this lies partly in railways, which are not only swift in themselves, but the causes of swiftness in everything else; so that very soon, I am convinced, out of pure, blind sympathy with railway trains, men will begin to trot through the streets; and in the next generation, unconsciously, they will take to cantering. We may see a proof of this in the increased vitality of slang. To my knowledge, it took eighteen years to transplant from Germany to this country the Greek word *mythus*: but, in more recent days, the absurd abuse of the word *myth*, for a fib, has not cost three years, when helped forward by female lips. And as the whispers were then far below our existing whispers in velocity of circulation, they were no better as regarded accuracy. The first thing I heard about Sir William Hamilton was, that he might be regarded as the modern Magliabecchi, or even as a better Magliabecchi, if better there could be. Now you are aware, my youthful reader, or (if not) you soon *shall* be aware, that the said M. (whose long name I don't intend to spell over again) was that librarian, a hundred and fifty years ago, to some Grand Duke of Tuscany, who, by dint of trotting and cantering over all pages of all books, could not only repeat *verbatim et literatim* any possible paragraph from any conceivable book, and, letting down his bucket into the dark ages, could fetch

up for you any amount of rubbish that you might call for, but could even tell you on which side, dexter or sinister, starboard or larboard, the particular page might stand, in which he had been angling. Well ; I admire Indian jugglers ; I look with pleasure on ropedancers, whether dancing the slack or the tight rope ; and I, for one, would not have grudged a subscription of five shillings towards inducing Mag. to go through his tricks. But, when all was over, I must still have asked, Now, Mag. with submission, what may be the use of all that ?

Mag.'s talent might seem admirable in the way that magic is admirable. Any intellectual gift whatever, such as Jedediah Buxton's gift of demoniac arithmetic, though not only useless, but perhaps even a curse to its possessor, is worth the tribute of one moment's admiration ; it is entitled to a *Bravo !* though one would scruple to give it an *Ancora !* On the other hand, as to Mag.'s mode of conjuring, I am now satisfied that it was no talent at all, as the world has hitherto imagined, but simply a cutaneous disease. The man ought to have been cupped and leeched, or treated with tonics.

They knew little of Sir Wiliam Hamilton, who fancied that his enormous reading tended to any result so barren as this. But other whisperers there were, who would have persuaded me that Sir William was simply a great linguist. Since the time when I first came to know him, Europe has had several monsters of that class, and, amongst others, Cardinal Mezzofante. Perhaps the Cardinal was, on the whole, the greatest of his order. He knew, I believe (so as to speak familiarly), thirty-four languages ; whereas a Scandinavian clergyman (Swedish or Norse), who has died since the

cardinal, and was reputed to have mastered fifty-six, probably only *read* them. But what ultimate value attached to this hyperbolical acquisition? If one wrote an epitaph for his eminence, one might be tempted into saying, "Here lies a man that, in the act of dying, committed a robbery, absconding from his poor fellow-creatures with a valuable polyglot dictionary." Assuredly, any man who puts his treasures into a form which must perish in company with himself, is no profound benefactor to his species. Not thus did Sir William proceed, as I soon learned after I made his acquaintance; and the results of his reading are now sown and rooted at Paris, not less than at Berlin; are blossoming on the Rhine; and are bearing fruit on the Danube.

DETACHED GEMS.

DETACHED GEMS.

MANY people are of opinion that the Romans only understood what the capabilities of dinner were. It is certain that they were the first great people that discovered the true secret and meaning of dinner, the great office which it fulfils, and which we in England are now so generally acting on. Barbarous nations — and none were, in that respect, more barbarous than our own ancestors — made this capital blunder: the brutes, if you asked them what was the use of dinner, what it was meant for, stared at you, and replied — as a horse would reply, if you put the same question about his provender — that it was to give him strength for finishing his work! Therefore, if you point your telescope back to antiquity about twelve or one o'clock in the daytime, you will descry our most worthy ancestors all eating for their very lives, eating as dogs eat — viz., in bodily fear that some other dog will come and take their dinner away. What swelling of the veins in the temples (see Boswell's natural history of Dr. Johnson at dinner)! what intense and rapid deglutition! what odious clatter of knives and plates! what silence of the human voice! what gravity! what fury in the libidinous eyes with which they contemplate the dishes! Positively it was an *indecent* spectacle to see Dr. Johnson at dinner. But, above all, what maniacal haste and hurry, as if the fiend were waiting with red-hot pincers to lay hold of the hindermost!

Oh, reader, do you recognize in this abominable picture your respected ancestors and ours? Excuse me for saying "What monsters!" I have a right to call my own ancestors monsters; and, if so, I must have the same right over yours. For Southey has shown plainly in the "Doctor," that every man having four grandparents in the second stage of ascent, consequently (since each of those four will have had four grandparents) sixteen in the third stage, consequently sixty-four in the fourth, consequently two hundred and fifty-six in the fifth, and so on, it follows that, long before you get to the Conquest, every man and women then living in England will be wanted to make up the sum of my separate ancestors; consequently you must take your ancestors out of the very same fund, or (if you are too proud for that) you must go without ancestors. So that, your ancestors being clearly mine, I have a right in law to call the whole "kit" of them monsters. *Quod erat demonstrandum*. Really and upon my honor, it makes one, for the moment, ashamed of one's descent; one would wish to disinherit one's-self backwards, and (as Sheridan says in the "Rivals") to "cut the connection."

IN a celebrated satire (*The Pursuits of Literature*), much read in my youth, and which I myself read about twenty-five years ago, I remember one counsel — there addressed to young men, but in fact, of universal application. "I call upon them," said the author, to "*dare* to be ignorant of many things:" a wise counsel, and justly expressed; for it requires much courage to forsake popular paths of knowledge, merely upon a

conviction that they are not favorable to the ultimate ends of knowledge.

How feeble a conception must that man have of the infinity which lurks in a human spirit, who can persuade himself that its total capacities of life are exhaustible by the few gross *acts* incident to social relations or open to human valuation ! An act, which may be necessarily limited and without opening for variety, may involve a large variety of motives — motives again, meaning grounds of action that are distinctly recognized for such, may (numerically speaking) amount to nothing at all when compared with the absolutely infinite influxes of feeling or combination of feeling that vary the thoughts of man ; and the true internal *acts* of moral man are his thoughts, his yearnings, his aspirations, his sympathies, his repulsions of heart. This is the life of man as it is appreciable by heavenly eyes. The scale of an alphabet, how narrow is that ! Four or six and twenty letters, and all is finished. Syllables range through a wider compass. Words are yet more than syllables. But what are words to thoughts ? Every word has a thought corresponding to it, so that not by so much as one solitary counter can the words outrun the thoughts. But every thought has *not* a word corresponding to it ; so that the thoughts may outrun the words by many a thousand counters. In a developed nature they *do* so. But what are the thoughts when set against the modifications of thoughts by feelings, hidden even from him that feels them, or against the inter-combinations of such modifications with others — complex with complex, decomplex with decomplex. —

these can be unravelled by no human eye ! This is the infinite music that God only can read upon the vast harp of the human heart. Some have fancied that musical combinations might be exhausted. A new Mozart might be impossible. All that he could do might already have been done. Music laughs at *that*, as the sea laughs at palsy for its billows, as the morning laughs at old age and wrinkles for itself. But a harp, though a world in itself, is but a narrow world by comparison with the world of a human heart.

Now these thoughts, tintured subtly with the perfume and coloring of human affections, make up the sum of what merits *κατ' ἐξοχήν* the name of *life* ; and these in a vast proportion depend for their possibilities of truth upon the degree of approach which the thinker makes to the appropriation of a pure faith. A man is thinking all day long, and putting thoughts into words ; he is acting comparatively seldom. But are any man's thoughts brought into conformity with the openings to truth that a faith like the Christian's faith suggests ? Far from it. Probably there never was one thought, from the foundation of the earth, that has passed through the mind of man, which did not offer some blemish, some sorrowful shadow of pollution, when it came up for review before a heavenly tribunal ; that is, supposing it a thought entangled at all with human interests or human passions. But it is the *key* in which the thoughts move, that determines the stage of moral advancement.

MANY are the matches which I have had against time in *my* time and in *his* time [*i. e.* in Time's time.] And all such matches, writing or riding, are memorably un-

fair. Time, the meagre shadow, carries no weight at all, so what parity can there be in any contest with *him*? What does *he* know of anxiety, or liver complaint, or income tax, or of the vexations connected with the correcting of proofs for the press? Although, by the way, he *does* take upon himself, with his villainous scrawl, to correct all the fair proofs of nature. He sows canker into the heart of rosebuds, and writes wrinkles (which are his odious attempts at pothooks) in the loveliest of female faces. No type so fair, but he fancies, in his miserable conceit, that he can improve it; no stereotype so fixed, but he will alter it; and, having spoiled one generation after another he still persists in believing himself the universal amender and the ally of progress. Ah! that one might, if it were but for one day in a century, be indulged with the sight of Time forced into a personal incarnation, so as be capable of personal insult — a cudgelling, for instance, or a ducking in a horse-pond. Or, again, that once in a century, were it but for a single summer's day, his corrected proofs might be liable to supersession by *revises*, such as I would furnish, down the margin of which should run one perpetual iteration of *stet., stet.;*” everything that the hoary scoundrel had *deleted*, rosebuds or female bloom, beauty or power, grandeur or grace, being solemnly reinstated, and having the privilege of one day's secular resurrection, like the Arabian phoenix, or any other memento of power in things earthly and in sublunary births, to mock and to defy the scythe of this crowned thief!

MORE truly, and more philosophically, it may be said

that there is nothing old under the sun, no absolute repetition. It is the well known doctrine of Leibnitz, that amongst the familiar objects of our daily experience, there is no perfect identity. All in external nature proceeds by endless variety. Infinite change, illimitable novelty, inexhaustible difference, these are the foundations upon which nature builds and ratifies her purpose of *individuality* — so indispensable, amongst a thousand other great uses, to the very elements of social distinctions and social rights. But for the endless circumstances of difference which characterize external objects, the rights of property, for instance, would have stood upon no certain basis, nor admitted of any general or comprehensive guarantee.

As with external objects, so with human actions ; amidst their infinite approximations and affinities, they are separated by circumstances of never-ending diversity. History may furnish her striking correspondences, Biography her splendid parallels, Rome may in certain cases appear but the mirror of Athens, England of Rome, — and yet, after all, no character can be cited, no great transaction, no revolution of “high-vised cities,” no catastrophe of nations, which, in the midst of its resemblances to distant correspondences in other ages, does not include features of abundant distinction and individualizing characteristics, so many and so important, as to yield its own peculiar matter for philosophical meditation and its own separate moral.

A JEST often ascribed to Voltaire, and of late pointedly reclaimed for him by Lord Brougham, as being one that he (Lord B.) could swear to for *his*, so char-

acteristic seemed the impression of Voltaire's mind upon the *tournure* of the sarcasm, unhappily for this waste of sagacity, may be found recorded by Fabricius in the *Bibliotheca Græca*, as the jest of a Greek who has been dead for about seventeen centuries. The man certainly *did* utter the jest, and seventeen hundred and fifty years ago; but who it was that he stole it from is another question. To all appearance, and according to Lord Brougham's opinion, the party robbed must have been M. de Voltaire. I notice the case, however, of the Greek thefts and frauds committed upon so many of our excellent wits belonging to the eighteenth and nineteenth centuries chiefly with a view to M. de Talleyrand — that rather middling bishop, but very eminent knave. He also has been extensively robbed by the Greeks of the second and third centuries. How else can you account for so many of his sayings being found amongst *their* pages? — a thing you may ascertain in a moment, at any police office, by having the Greeks searched; for surely you would never think of searching a bishop. Most of the Talleyrand jewels will be found concealed amongst the goods of these unprincipled Greeks. But one, and the most famous in the whole jewel case, sorry am I to confess, was nearly stolen from the bishop, not by any Greek, but by an English writer, — viz., Goldsmith, — who must have been dying about the time that his excellency the diplomatist had the goodness to be born. That famous *mot* about language, as a gift made to man for the purpose of *concealing* his thoughts, is lurking in Goldsmith's Essays. Think of *that*! Already, in his innocent childhood, whilst the bishop was in petticoats, and al-

most before he had begun to curse and to swear plainly in French, an Irish vagabond had attempted to swindle him out of that famous witticism which has since been as good as a life annuity to the venerable knave's literary fame.

ALL novels whatever, the best equally with the worst, have faded almost with the generation that produced them. This is a curse written as a superscription above the whole class. The modes of combining characters, the particular objects selected for sympathy, the diction, and often the manners, hold up an imperfect mirror to any generation that is not their own. And the reader of novels belonging to an obsolete era, whilst acknowledging the skill of the groupings, or the beauty of the situations, misses the echo to that particular revelation of human nature which has met him in the social aspects of his own day; or too often he is perplexed by an expression which, having dropped into a lower use, disturbs the unity of the impression, or is revolted by a coarse sentiment, which increasing refinement has made unsuitable to the sex or to the rank of the character.

A MAN of original genius, shown to us as revolving through the leisurely stages of a biographical memoir, lays open, to readers prepared for sympathy, two separate theatres of interest; one in his personal career: the other in his works and his intellectual development. Both unfold together; and each borrows a secondary interest from the other: the life from the recollection of the works—the works from the joy and sorrow of the life. There have, indeed, been authors whose great

creations, severely preconceived in a region of thought transcendent to all impulses of earth, would have been pretty nearly what they are under any possible changes in the dramatic arrangement of their lives. Happy or not happy — gay or sad — these authors would equally have fulfilled a mission too solemn and too stern in its obligations to suffer any warping from chance, or to bend before the accidents of life, whether dressed in sunshine or in wintry gloom. But generally this is otherwise. Children of Paradise, like the Miltons of our planet, have the privilege of stars — to “dwell apart.” But the children of flesh, whose pulses beat too sympathetically with the agitations of mother-earth, cannot sequester themselves in that way. They walk in no such altitudes, but at elevations easily reached by groundwinds of humble calamity. And from that cup of sorrow, which upon all lips is pressed in some proportion, they must submit, by the very tenure on which they hold their gifts, to drink, if not more profoundly than others, yet always with more bitterness.

To profess any one intelligible art or accomplishment, and in this one to have obtained an acknowledged or reputed pre-eminence, is a far better passport into privileged society than to have the largest intellectual pretensions of a less determinate class. The very narrowness of a man's claims, by making them definite and appreciable, is an advantage. Not merely a leader in a branch of art, which presupposes a high sense of beauty, a cultivated taste, and other gifts properly intellectual, but even in some art presuming little beyond manual dexterity, is sure of his election into the exclusive

circles. Not merely a painter, therefore, but a fiddler, provided only he be the first of his order—nay, I doubt not, a “chin-chopper” or Jews’-harp player, if only he happen to exceed all other chin-choppers or Jew-harpists—will find himself a privileged man in comparison with the philosopher, or the very largest and amplest intellect that ever nature endowed or education expanded. The advantage lies in doing a thing which has a name, an assignable name; and the narrower is the art, the more appreciable are the degrees of merit in that art.

IF the reader has ever witnessed a wife, daughter, or sister, in a fainting fit, he may chance to have observed that the most affecting moment in such a spectacle, is *that* in which a sigh and a stirring announce the recommencement of suspended life. Or, if the reader has ever been present in a vast metropolis, on the day when some great national idol was carried in funeral pomp to his grave, and chancing to walk near the course through which it passed, has felt powerfully, in the silence and desertion of the streets, and in the stagnation of ordinary business, the deep interest which at that moment was possessing the heart of man,—if all at once he should hear the death-like stillness broken up by the sound of wheels rattling away from the scene, and making known that the transitory vision was dissolved, he will be aware that at no moment was his sense of the complete suspension and pause in ordinary human concerns so full and affecting, as at that moment when the suspension ceases, and the goings-on of human life are suddenly resumed. All action in any direction

is best expounded, measured, and made apprehensible, by reaction.

It had happened that amongst our nursery collection of books was the Bible illustrated with many pictures. And in long dark evenings, as my three sisters with myself sate by the firelight round the *guard* of our nursery, no book was so much in request amongst us. It ruled us and swayed us as mysteriously as music. One young nurse, whom we all loved, before any candle was lighted, would often strain her eye to read it for us; and, sometimes, according to her simple powers, would endeavor to explain what we found obscure. We, the children, were all constitutionally touched with pensiveness; the fitful gloom and sudden lambencies of the room by firelight suited our evening state of feelings; and they suited, also, the divine revelations of power and mysterious beauty which awed us. Above all, the story of a just man — man and yet *not* man, real above all things, and yet shadowy above all things, who had suffered the passion of death in Palestine — slept upon our minds like early dawn upon the waters.

THERE is no truth in Pope's satiric sketches of women — not even colorable truth; but, if there were, how frivolous, how hollow, to erect into solemn monumental protestations against the whole female sex what, if examined, turn out to be pure casual eccentricities, or else personal idiosyncrasies, or else foibles shockingly caricatured, but above all, to be such foibles as could not have connected themselves with *sincere* feelings of indignation in any rational mind!

FIGURE to yourself an energetic tourist, who protests everywhere that he comes only to see the lakes. He has no business whatever ; he is not searching for any recreant indorser of a bill, but simply in search of the picturesque. Yet this man adjures every landlord, “by the virtue of his oath,” to tell him, and, as he hopes for peace in this world, to tell him truly, which is the *nearest* road to Keswick. Next, he applies to the postillions, — the Westmoreland postillions always fly down hills at full stretch without locking, — but, nevertheless, in the full career of their fiery race, our picturesque man lets down the glasses, pulls up four horses and two postillions, at the risk of six necks and twenty legs, adjuring them to reveal whether they are taking the *shortest* road. Finally, he descries my unworthy self upon the road ; and, instantly stopping his flying equipage, he demands of me (as one whom he believes to be a scholar and a man of honor) whether there is not, in the possibility of things, a *shorter* cut to Keswick. Now, the answer which rises to the lips of landlord, two postillions, and myself, is this : “Most excellent stranger, as you come to the lakes simply to see their loveliness, might it not be as well to ask after the most beautiful road, rather than the shortest ? Because, if abstract shortness, if *à* brevity, is your object, then the shortest of all possible tours would seem, with submission, never to have left London.”

Too constantly, when reviewing his own efforts for improvement, a man has reason to say (indignantly, as one injured by others ; penitentially, as contributing to this injury himself,) “Much of my studies have been

thrown away ; many books which were useless, or worse than useless, I have read ; many books which ought to have been read, I have left unread ; such is the sad necessity under the absence of all preconceived plan ; and the proper road is first ascertained when the journey is drawing to its close." In a wilderness so vast as that of books, to go astray often and widely is pardonable, because it is inevitable ; and in proportion as the errors on this primary field of study have been great, it is important to have reaped some compensatory benefits on the secondary field of conversation. Books teach by one machinery, conversation by another ; and, if these resources were trained into correspondence to their own separate ideals, they might become reciprocally the complements of each other.

THE idea involved in what we call *manners* is a very complex one ; and in some of its elements, as we may have occasion to show further on, it represents qualities of character (as also of temperament) that are perfectly neutral as regards the *social* expression of manners. This social expression, which is the chief thing that men think of when describing manners as good or bad, lies in two capital features : first of all, in respect to others ; secondly, in self-respect. Now, the English fail too often in the first, the French in the second. *There* is the balance. The French reason to have *us* as regards the first ; we *them* as regards the second.

The term "*respect* for others" may seem too strong for the case. *Respect*, in its graver expressions, may have no opening for itself in casual intercourse with strangers. But simple decency of appearance, and

decorum of manner, warrant that limited mode of respect which expresses itself by courtesy and affability. You listen to the stranger with complaisance ; you answer him with cheerfulness. So much of attention might be justified in the most aristocratic country by a decent exterior, by a demeanor not brutal, and by a style of conversation not absolutely repulsive. Here it is, and in all cases where the relation between strangers rests upon the simple footing of their common humanity, that the Frenchman has so great an advantage over the Englishman. Every Frenchman has been trained from his infancy to recognize in all human beings an indefeasible claim upon his civility. To listen without visible impatience upon being asked by a stranger for information, to answer without abruptness or marked expression of hurry, he considers a mere debt to the universal rights of human nature ; and to refuse the payment of a debt so easily settled he would regard as a dishonor to himself. The Englishman, on the other hand, in the same circumstances, is too often morose and churlish ; he answers fretfully, hurriedly, and briefly, as to one who is interrupting him unseasonably, or even robbing him of his time ; and at any rate it is rare that he answers as if he had a pleasure in giving the information asked. This tone of harshness and incivility it is that constantly deters people of quick sensibility from addressing themselves at random, in any case of difficulty, to the street-passengers in London. Often have we observed timid or nervous people drawing up into a corner, and anxiously reviewing the stream of passing faces, in order to select one that might promise patience enough and kindness for enduring the in-

terruption. This repulsive aspect of British manners wears even an exaggerated shape in Scotland. London is not half so uncivilized in this respect as some of our Lowland Scottish cities. Ask a question of ten successive passengers, and nine of the answers will give you reason to wish that you had held your tongue. Even sexual gallantry avails not always to prompt courtesy. A handsome young lady from the northern Highlands of Scotland, used to the courtesy of her Celtic countrymen (for the Scotch Highlanders have no resemblance in this point to the Lowland Scotch), told us, that on her first visit southwards, happening to inquire her way of a working-man, instead of any direction whatever, she received a lecture for her presumption in supposing that "folk" had nothing else to do but to answer idle people's questions. This was her first application. Her second was less mortifying, but equally unprofitable. The man in that second case uttered no word at all, civil or uncivil; but with a semi-circular wave backwards of his right arm, jerked his right thumb over his right shoulder, after which he repeated the same manœuvre with his left arm, left thumb, and left shoulder, — leaving the young Inverness-shire lady utterly mystified by his hieroglyphics, which to this hour she has not solved, still thankful that he had forborne to lecture her.

At first sight, then, it may be easily imagined how fascinating* is the aspect of a society moulded by

* A Scotchman, who published an account of his tour to Paris some ten or twelve years ago, furnishes a memorable illustration of the profound impression made on him by a sudden transition from his native

French courtesy, coming in direct succession to that harsher form which society wears in the streets of this island. And yet even this French courtesy has been the object of suspicion in reference to its real origin. Mr. Scott, of Aberdeen, a celebrated man in his day, was assured during one of his French tours, and not by any envious foreigner, but by a discerning Frenchman, that the true ground of French affability was, not any superior kindness of heart disposable for petty occasions, but the national love of talking. A French woman comes out of her road, or leaves her shop in order to finish her instructions as to your proper route, so that mistake shall be impossible. She does this with an *empressment* that seems truly amiable, because apparently altogether disinterested. "By no means," said her cynical countryman to Mr. Scott, "not at all disinterested. What she seeks to gratify is far less any temper of general kindliness than of the furious passion for hearing herself talk. Garrulity is what you gentleman from England have mistaken for diffusive courtesy." There is so far a foundation for this caustic remark, that undoubtedly the French are the most garrulous people upon earth. Look into the novels of Eugene Sue and of Dumas, which reflect pretty accurately the external

country to France. He professes himself a rigid Presbyterian, and everywhere shows a bigoted hatred of Popery, which at times expresses itself most indecorously; yet such was his astonishment at the general courtesy amongst the French, and such his sense of the public peace produced by this courtesy, combined with general sobriety, that he seriously propounds the question, — whether even the sacrifice of Protestant purity, and the adoption of Popery, would not be a cheap price to pay, if by such changes it were possible to purchase these French advantages of quiet and refinement.

features of Parisian society, and you will perceive how indispensable to the daily comfort of the general population is copious talking, and unlimited indulgence of petty personal curiosity. These habits naturally support and strengthen the auxiliary habit of cheerful politeness. To tempt others into the spirit of communicativeness, it is indispensable to open their hearts by courteous and genial treatment. But, allowing for this undoubted national infirmity, — namely, the intense predisposition to gossiping and *commerage*, — it still remains undeniable that the French, with less of a profound or impassioned benignity than some of their neighbors, have more by a great deal of that light-hearted, surface good nature, which applies itself to trivial and uncostly services.

If life could throw open its long suites of chambers to our eyes from some station *beforehand*, — if, from some secret stand, we could look *by anticipation* along its vast corridors, and aside into the recesses opening upon them from either hand, — halls of tragedy or chambers of retribution, simply in that small wing and no more of the great caravanseraï which we ourselves shall haunt, — simply in that narrow tract of time, and no more, where we ourselves shall range, and confining our gaze to those, and no others, for whom personally we shall be interested, — what a recoil we suffer of horror in our estimate of life ! What if those sudden catastrophes, or those inexpiable afflictions, which *have* already descended upon the people within my own knowledge, and almost below my own eyes, all of them now gone past, and some long past, had been thrown

open before me as a secret exhibition when first I and they stood within the vestibule of morning hopes,—when the calamities themselves had hardly begun to gather in their elements of possibility, and when some of the parties to them were as yet no more than infants!

VERY grievously I suspect myself of plagiarism from Molière. In one of his plays, Mons. Y. says to Mons. X., “You understand Greek, I believe?” To which Mons. X. replies, “O, yes, I understand Greek perfectly. But have the goodness, my dear friend, to talk to me as if by chance I did *not* understand Greek.”

LASTLY came that magnificent liturgical service which the English church performs at the side of the grave; for this church does not forsake her dead so long as they continue in the upper air, but waits for her last “sweet and solemn farewell” at the side of the grave. There is exposed once again, and for the last time, the coffin. All eyes survey the record of name, of sex, of age, and the day of departure from earth—records how shadowy! and dropped into darkness as if messages addressed to worms. Almost at the very last comes the symbolic ritual, tearing and shattering the heart with volleying discharges, peal after peal, from the final artillery of woe. The coffin is lowered into its home; it has disappeared from all eyes but those that look down into the abyss of the grave. The sacristan stands ready, with his shovel of earth and stones. The priest’s voice is heard once more,—*earth to earth*,—and immediately the dread rattle ascends from the lid of the coffin; *ashes to ashes*—and again the killing

sound is heard ; *dust to dust* — and the farewell volley announces that the grave, the coffin, the face are sealed up forever and ever.

Grief ! thou art classed amongst the depressing passions. And true it is that thou humblest to the dust, but also thou exaltest to the clouds. Thou shakest as with ague, but also thou steadiest like frost. Thou sickenest the heart, but also thou healest its infirmities.

INTERESTING it is to observe how certainly all deep feelings agree in this, that they seek for solitude, and are nursed by solitude. Deep grief, deep love, how naturally do these ally themselves with religious feeling ; and all three — love, grief, religion — are haunters of solitary places. Love, grief, the passion of reverie, or the mystery of devotion, — what were these, without solitude ?

BY what right does a man display to another, in his very look of alienation and repulsion at his first introduction, that he dislikes him, or that he is doubtful whether he shall like him ? Yet this is the too general movement of British sincerity. The play of feelings, the very flux and reflux of contending emotions, passes too nakedly in the very act and process of introduction, under the eyes of the party interested. Frankness is good, honesty is good ; but not a frankness, not an honesty which counteracts the very purposes of social meetings — for, unless he comes with the purpose of being pleased, why does a man come at all into meetings, not of business or necessity, but of relaxation and social pleasure ?

I HAVE sometimes had occasion to remark, as a noticeable phenomenon of our present times that the order of ladies called *bluestockings*, by way of reproach, has become totally extinct amongst us, except only here and there with superannuated clingers to obsolete remembrances. The reason of this change is interesting; and I do not scruple to call it honorable to our intellectual progress. In the last (but still more in the penultimate) generation, any tincture of literature, of liberal curiosity about science, or of ennobling interest in books, carried with it an air of something unsexual, mannish, and (as it was treated by the sycophantish satirists that for ever humor the prevailing folly) of something ludicrous. This mode of treatment was possible so long as the literary class of ladies formed a feeble minority. But now, when two vast peoples, English and American, counting between them forty-nine millions, when the leaders of transcendent civilization (to say nothing of Germany and France) behold their entire educated class, male and female alike, calling out, not for *Panem et circenses*, (Give us this day our daily bread and our games of the circus), but for *Panem et literas*, (Give us this day our daily bread and literature), the universality of the call has swept away the very name of *bluestocking*; the very possibility of the ridicule has been undermined by stern realities; and the verbal expression of the reproach is fast becoming, not simply obsolete, but even unintelligible to our juniors. By the way, the origin of this term *bluestocking* has never been satisfactorily accounted for, unless the reader should incline to think *my* account satisfactory. I incline to that opinion myself. Dr. Bisset (in his *Life of Burke*) traces

it idly to a *sobriquet* imposed by Mrs. Montagu, and the literary ladies of her circle, upon a certain obscure Dr. Stillingfleet, who was the sole masculine assistant at their literary sittings in Portman Square, and chose, upon some inexplicable craze, to wear blue stockings. The translation, however, of this name from the doctor's legs to the ladies' legs is still unsolved. That great *hiatus* needs filling up. I, therefore, whether erroneously or not, in reviewing a German historical work of some pretensions, where this problem emerges, rejected the Portman Square doctor altogether, and traced the term to an old Oxford statute — one of the many which meddle with dress, and which charges it as a point of conscience upon loyal scholastic students that they shall wear cerulean socks. Such socks, therefore, indicated scholasticism: worn by females, they would indicate a self-dedication to what for them would be regarded as pedantic studies. But, says an objector, no rational female *would* wear cerulean socks. Perhaps not, female taste being too good. But as such socks would symbolize such a profession of pedantry, so, inversely, any profession of pedantry, by whatever signs expressed, would be symbolized reproachfully by the imputation of wearing cerulean socks. It classed a woman, in effect, as a scholastic pedant. Now, however, when the vast diffusion of literature as a sort of daily bread has made all ridicule of female literary culture not less ridiculous than would be the attempt to ridicule that same daily bread, the whole phenomenon, thing and word, substance and shadow, is melting away from amongst us.

I do not wish, in paying my homage to the other sex,

and in glorifying its possible power over ours, to be confounded with those thoughtless and trivial rhetoricians who flatter woman with a false lip-worship ; and, like Lord Byron's buccaneers, hold out to them a picture of their own empire, built only upon sensual or upon shadowy excellences. We find continually a false enthusiasm, a mere bacchanalian inebriation, on behalf of woman, put forth by modern verse writers, expressly at the expense of the other sex, as though woman could be of porcelain, whilst man was of common earthen ware. Even the testimonies of Ledyard and Park are partly false (though amiable) tributes to female excellence ; at least they are merely one-sided truths — aspects of one phasis, and under a peculiar angle. For, though the sexes differ characteristically, yet they never fail to reflect each other ; nor can they differ as to the general amount of development ; never yet was woman in one stage of elevation, and man (of the same community) in another. Thou, therefore, daughter of God and man, all-potent woman ! reverence thy own ideal ; and in the wildest of the homage which is paid to thee, as also in the most real aspects of thy wide dominion, read no trophy of idle vanity, but a silent indication of the possible grandeur enshrined in thy nature ; which realize to the extent of thy power, —

“And show us how divine a thing
A woman may become.”

THE sentiment which attends the sudden revelation that *all is lost* silently is gathered up into the heart ; it is too deep for gestures or for words ; and no part of it passes to the outside. Were the ruin conditional, or

were it in any point doubtful, it would be natural to utter ejaculations, and to seek sympathy. But where the ruin is understood to be absolute, where sympathy cannot be consolation, and counsel cannot be hope, this is otherwise. The voice perishes; the gestures are frozen; and the spirit of man flies back upon its own centre.

“*The child*,” says Wordsworth, “*is father of the man* ;” thus calling into conscious notice the fact, else faintly or not at all perceived, that whatsoever is seen in the maturest adult, blossoming and bearing fruit, must have preëxisted by way of germ in the infant. Yes; all that is now broadly emblazoned in the man once was latent — seen or not seen — as a vernal bud in the child. But not therefore, is it true inversely, that all which preëxists in the child finds its development in the man. Rudiments and tendencies, which *might* have found, sometimes by accidental, *do* not find, sometimes under the killing frost of counter forces, *cannot* find, their natural evolution. Infancy, therefore, is to be viewed, not only as part of a larger world that waits for its final complement in old age, but also as a separate world itself; part of a continent, but also a distinct peninsula. Most of what he has, the grown-up man inherits from his infant self; but it does not follow that he always enters upon the whole of his natural inheritance.

Childhood, therefore, in the midst of its intellectual weakness, and sometimes even by means of this weakness, enjoys a limited privilege of strength. The heart in this season of life is apprehensive, and, where its

sensibilities are profound, is endowed with a special power of listening for the tones of truth—hidden, struggling, or remote; for the knowledge being then narrow, the interest is narrow in the objects of knowledge; consequently the sensibilities are not scattered, are not multiplied, are not crushed and confounded (as afterwards they are) under the burden of that distraction which lurks in the infinite littleness of details.

That mighty silence which infancy is thus privileged by nature and by position to enjoy coöperates with another source of power,—almost peculiar to youth and youthful circumstances,—which Wordsworth also was the first person to notice. It belongs to a profound experience of the relations subsisting between ourselves and nature—that not always are we called upon to seek; sometimes, and in childhood above all, we are sought.

“Think you, ’mid all this mighty sum
Of things forever speaking,
That nothing *of itself* will come,
But we must still be seeking?”

And again:—

“Nor less I deem that there are powers
Which *of themselves* our minds impress;
And we can feed this mind of ours
In a wise passiveness.”

BOURRIENNE mentions a mode of abridging the trouble attached to a very extensive correspondence, by which infinite labor was saved to himself and to Bonaparte, when commanding in Italy. Nine out of ten letters, supposing them letters of business with official applica-

tions of a special kind, he contends, answer themselves : in other words, time alone must soon produce events which virtually contain the answer. On this principle the letters were opened periodically, after intervals, suppose of six weeks ; and, at the end of that time, it was found that not many remained to require any further more particular answer.

READER, understand what it is that you are invited to hear — not much of a story, but simply a noble sentiment, such as that of Louis XII. when he refused, as King of France, to avenge his own injuries as Duke of Orleans — such as that of Hadrian, when he said that a Roman emperor ought to die standing, meaning that Cæsar, as the man who represented almighty Rome, should face the last enemy as the first in an attitude of unconquerable defiance. Here is Dr. Percival's story, which (again I warn you) will collapse into nothing at all, unless you yourself are able to dilate it by expansive sympathy with its sentiment.

A young officer (in what army, no matter) had so far forgotten himself, in a moment of irritation, as to strike a private soldier, full of personal dignity, (as sometimes happens in all ranks,) and distinguished for his courage. The inexorable laws of military discipline forbade to the injured soldier any practical redress — he could look for no retaliation by acts. Words only were at his command ; and, in a tumult of indignation, as he turned away, the soldier said to his officer that he would “ make him repent it.” This, wearing the shape of a menace, naturally rekindled the officer's anger, and intercepted any disposition which might be rising within

him towards a sentiment of remorse ; and thus the irritation between the two young men grew hotter than before. Some weeks after this a partial action took place with the enemy. Suppose yourself a spectator, and looking down into a valley occupied by the two armies. They are facing each other, you see, in martial array. But it is no more than a skirmish which is going on ; in the course of which, however, an occasion suddenly arises for a desperate service. A redoubt, which has fallen into the enemy's hands, must be recaptured at any price, and under circumstances of all but hopeless difficulty. A strong party has volunteered for the service ; there is a cry for somebody to head them ; you see a soldier step out from the ranks to assume this dangerous leadership ; the party moves rapidly forward ; in a few minutes it is swallowed up from your eyes in clouds of smoke ; for one half hour, from behind these clouds, you receive hieroglyphic reports of bloody strife — fierce repeating signals, flashes from the guns, rolling musketry, and exulting hurrahs advancing or receding, slackening or redoubling. At length all is over ; the redoubt has been recovered ; that which was lost is found again ; the jewel which had been made captive is ransomed with blood. Crimsoned with glorious gore, the wreck of the conquering party is relieved, and at liberty to return. From the river you see it ascending. The plume-crested officer in command rushes forward, with his left hand raising his hat in homage to the blackened fragments of what once was a flag, whilst, with his right hand, he seizes that of the leader, though no more than a private from the ranks. *That* perplexes you not ; mystery you see none in *that*. For distinctions

of order perish, ranks are confounded, "high and low" are words without a meaning, and to wreck goes every notion or feeling that divides the noble from the noble, or the brave man from the brave. But wherefore is it that now, when suddenly they wheel into mutual recognition, suddenly they pause? This soldier, this officer — who are they? O reader! once before they had stood face to face — the soldier it is that was struck; the officer it is that struck him. Once again they are meeting; and the gaze of armies is upon them. If for a moment a doubt divides them, in a moment the doubt has perished. One glance exchanged between them publishes the forgiveness that is sealed forever. As one who recovers a brother whom he had accounted dead, the officer sprang forward, threw his arms around the neck of the soldier, and kissed him, as if he were some martyr glorified by that shadow of death from which he was returning; whilst, on *his* part, the soldier, stepping back, and carrying his open hand through the beautiful motions of the military salute to a superior, makes this immortal answer — that answer which shut up forever the memory of the indignity offered to him, even whilst for the last time alluding to it: "Sir," he said, "I told you before that I would *make you repent it.*"

ALL circumstances in travelling, all scenes and situations of a representative and recurring character, are indescribably affecting, connected, as they have been, in so many myriads of minds, more especially in a land which is sending off forever its flowers and blossoms to a clime so remote as that of India, with heart-rending separations, and with farewells never to be repeated.

But, amongst them all, none cleaves to my own feelings more indelibly, from having repeatedly been concerned, either as witness or as a principal party in its little drama, than the early breakfast on a wintry morning long before the darkness has given way, when the golden blaze of the hearth, and the bright glitter of candles, with female ministrations of gentleness more touching than on common occasions, all conspire to rekindle, as it were for a farewell gleam, the holy memorials of household affections. And many have, doubtless, had my feelings; for I believe, few readers will ever forget the beautiful manner in which Mrs. Inchbald has treated such a scene in winding up the first part of her "Simple Story," and the power with which she has invested it.

ALL the literature of knowledge builds only ground-nests, that are swept away by floods, or confounded by the plough; but the literature of power builds nests in aërial altitudes of temples sacred from violation, or of forests inaccessible to fraud. *This* is a great prerogative of the *power* literature; and it is a greater which lies in the mode of its influence. The *knowledge* literature, like the fashion of this world, passeth away. An Encyclopædia is its abstract; and, in this respect, it may be taken for its speaking symbol, that, before one generation has passed, an Encyclopædia is superannuated; for it speaks through the dead memory and unimpassioned understanding, which have not the *rest* of higher faculties, but are continually enlarging and varying their phylacteries. But all literature, properly so called — literature *κατ' ἐξοχήν*, for the very same reason

that it is so much more durable than the literature of knowledge — is (and by the very same proportion it is) more intense and electrically searching in its impressions. The directions in which the tragedy of this planet has trained our human feelings to play, and the combinations into which the poetry of this planet has thrown our human passions of love and hatred, of admiration and contempt, exercise a power bad or good over human life, that cannot be contemplated, when stretching through many generations, without a sentiment allied to awe. And of this let every one be assured — that he owes to the impassioned books which he has read, many a thousand more of emotions than he can consciously trace back to them. Dim by their origination, these emotions yet arise in him, and mould him through life like the forgotten incidents of childhood.

COLERIDGE remarked, justly, that “The Excursion” bristles beyond most poems with what are called “dictionary” words; that is, polysyllabic words of Latin or Greek origin. And so it must ever be, in meditative poetry upon solemn philosophic themes. The gamut of ideas needs a corresponding gamut of expressions; the scale of the thinking, which ranges through *every* key, exacts, for the artist, an unlimited command over the entire scale of the instrument which he employs. Never, in fact, was there a more erroneous direction than that given by a modern rector of the Glasgow University to the students, — viz., that they should cultivate the Saxon part of our language, at the cost of the Latin part. Nonsense! Both are indispensable; and, speak-

ing generally without stopping to distinguish as to subjects, both are *equally* indispensable. Pathos, in situations which are homely, or at all connected with domestic affections, naturally moves by Saxon words. Lyrical emotion of every kind, which (to merit the name of *lyrical*), must be in the state of flux and reflux, or, generally, of agitation, also requires the Saxon element of our language. And why? Because the Saxon is the aboriginal element; the basis, and not the superstructure: consequently it comprehends all the ideas which are natural to the heart of man and to the elementary situations of life. And, although the Latin often furnishes us with duplicates of these ideas, yet the Saxon or monosyllabic part has the advantage of precedence in our use and knowledge; for it is the language of the nursery, whether for rich or poor, in which great philological academy no toleration is given to words in "*osity*" or "*ation*." There is, therefore, a great advantage, as regards the consecration to our feelings, settled, by usage and custom, upon the Saxon strands, in the mixed yarn of our native tongue. And, universally, this may be remarked — that, wherever the passion of a poem is of that sort which *uses*, *presumes*, or *postulates* the ideas, without seeking to extend them, Saxon will be the "cocoon" (to speak by the language applied to silk-worms) which the poem spins for itself. But, on the other hand, where the motion of the feeling is *by* and *through* the ideas, where (as in religious or meditative poetry — Young's for instance, or Cowper's) the pathos creeps and kindles underneath the very tissues of the thinking, there the Latin will predominate;

and so much so that, whilst the flesh, the blood and the muscle, will be often almost exclusively Latin, the articulations only, or hinges of connection, will be Anglo-Saxon.

AN adult sympathizes with himself in childhood because he *is* the same, and because (being the same) yet he is *not* the same. He acknowledges the deep, mysterious identity between himself, as adult and as infant, for the ground of his sympathy; and yet, with this general agreement, and necessity of agreement, he feels the differences between his two selves as the main quickeners of his sympathy. He pities the infirmities, as they arise to light in his young forerunner, which now, perhaps, he does not share; he looks indulgently upon the errors of the understanding, or limitations of view which now he has long survived; and sometimes, also, he honors in the infant that rectitude of will which, under *some* temptations, he may since have felt it so difficult to maintain.

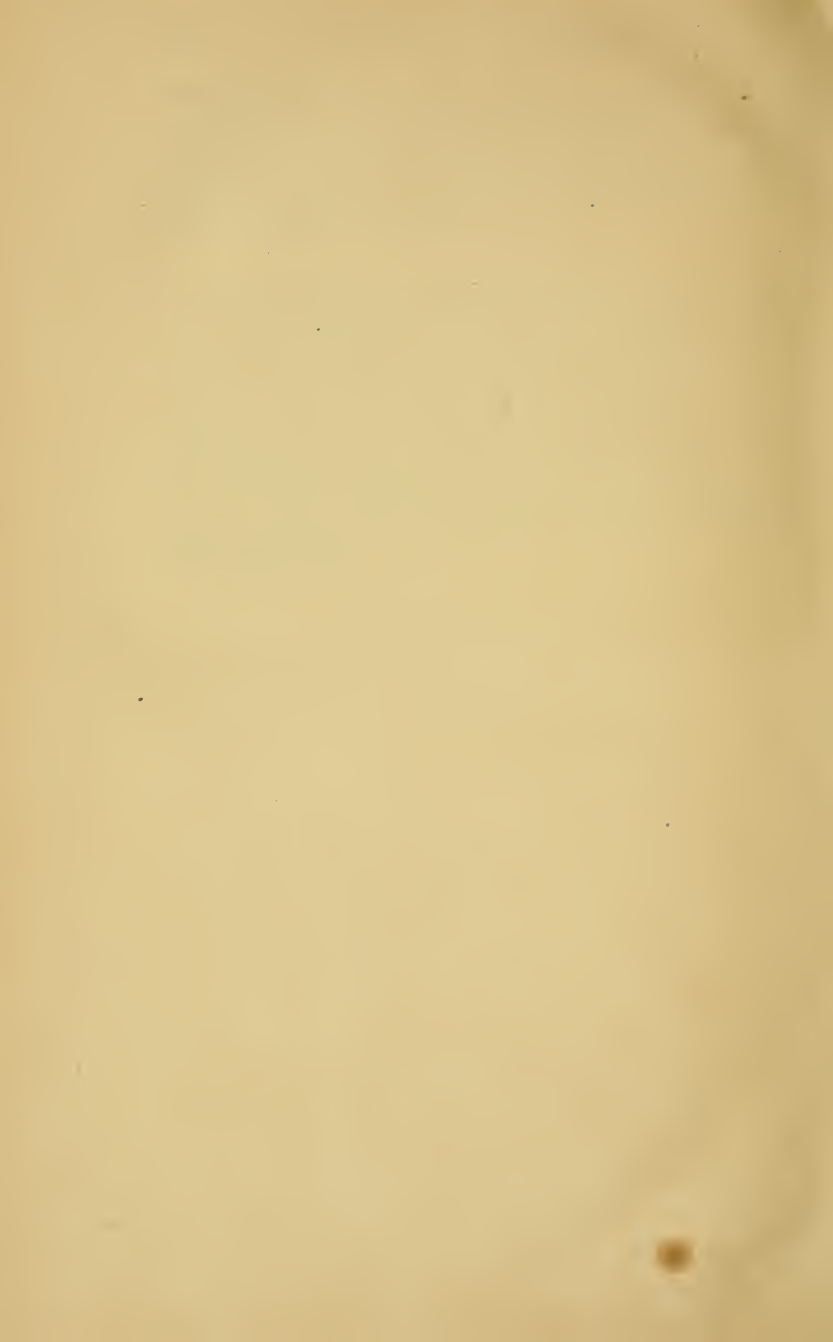
“PUT not your trust in princes, nor in the sons of princes,”—this has been the warning,—this has been the farewell moral, winding up and pointing the experience of dying statesmen. Not less truly it might be said, “Put not your trust in the intellectual princes of your age:” form no connections too close with any who live only in the atmosphere of admiration and praise. The love or the friendship of such people rarely contracts itself into the narrow circle of individuals. You, if you are brilliant like themselves, they will hate; you, if you are dull, they will despise. Gaze, therefore, on

the splendor of such idols as a passing stranger. Look for a moment as one sharing in the idolatry ; but pass on before the splendor has been sullied by human frailty, or before your own generous homage has been confounded with offerings of weeds.

THE fine saying of Addison is familiar to most readers, — that Babylon in ruins is not so affecting a spectacle, or so solemn, as a human mind overthrown by lunacy. How much more awful, then, and more magnificent a wreck, when a mind so regal as that of Coleridge is overthrown or threatened with overthrow, not by a visitation of Providence, but by the treachery of his own will, and the conspiracy as it were of himself against himself !

THE END.







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